The Churchman.

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Poetry.

Our readers will not have forgotten the interesting article, which we copied from the Banner of the Cross, in the Churchman of February 19, on the subject of Adrian's Apostrophe to his Soul, and which contained three versions of it by the able contributor. On turning over the leaves of Tupper's recent poetical work, Hactenus, we fell upon the following *three* versions of the same piece. Apart from the general interest of these translations, it will be a pleasure to some of our readers to compare the two sets thus recently given to the public

THREE VERSIONS OF ADRIAN'S APOSTROPHE

I.

Pleasant little fluttering sprite,
Long my bosom's merry guest,
Whither now to wing thy flight?
Ah! thou frozen little wight,
Pale, and naked, and unblest,
Nevermore a gibe or jest?

II.

Soft little butterfly—guest of my heart,
Whither now flittest thou, spirit of mine?
Wo,—for thy merriment, must it depart
Naked and frigid and pallid to pine?

III.

Soul, thou tiny truant dear,
Bosom friend for many a year,
Restless little darling say,
Whither stealest thou away?
Pallid as a fainting maid,
Naked, icy-cold, afraid,
Is then all thy wit in vain,—
Shalt thou never laugh again?

From Hactenus.

THE VERDICT.

BY MARTIN FARQUHAR TUPPER.

I leave all judgments to that better world
And my more righteous Judge: for He shall tell
In the dread day when from their thrones are hurl'd
Each human tyranny and earthly spell,
That which alone of all He knoweth well—
The heart's own secret; He shall tell it out
With all the feelings and the sorrows there,
The fears within, the foes that hemm'd without,
Neglect, and wrong, and calumny and care:
For He hath saved thine every tearful prayer
In His own lachrymal; and noted down
Each unconsidered grief with tenderest love:
Look up! beyond the cross behold the crown,
And for all wrongs below all rights above!

Selected Matter.

From the "Missionary" for March.

CHURCH INSTITUTIONS IN NEW YORK.

There are two Institutions in New York, whose objects and operations cover the whole ground of the distribution of the Bible, the Book of Common Prayer, and Religious Tracts: viz., the New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society—the former established A.D. 1809, the latter in the year following, in the Episcopate of Hobart. Though local in their organization, and receiving their support almost wholly from the Churchmen of New York, these Societies have never set any geographical boundaries to their benevolence; but, with a liberal hand, to the extent of their ability, have distributed their publications in all quarters of the Union, and, as opportunity has offered, in other lands.

The "New York Bible and Common Prayer Book Society," was the earliest institution formed in the United States, (except the Bible Society of Philadelphia,) for the gratuitous distribution of the Holy Scriptures, among the poor and destitute. It was also the first, notwithstanding the smallness of its resources, about fifteen years since, to reduce the price of this Blessed Volume, offering for sale a fair and neat copy of the Bible for *fifty cents;* whereas, prior to that time, the cheapest copies to be obtained, of far inferior quality, were sold for *eighty-one cents.* A still greater reduction has been effected in the cost of the Prayer Book.

During the years 1846–7, the gratuitous distribution was as follows: Bibles, 792; New Testaments, 645; Prayer Books, 7776; exceeding in value the contributions to the funds of the Society by $530. The expenses of the Depository and Agency are more than met by the profits upon the sales; so that every dollar contributed to the funds of the Society, goes wholly and directly to the pious objects for which it was founded. Through the Christian liberality of the late Mr. Jacob Shatzel, of New York, who made a bequest for the purpose, a number of Prayer Books of larger size and type, better suited to meet the wants of the aged, are annually distributed. Editions of the Prayer Book in the French and German Languages are also published by the Society. As its resources are augmented, its benefactions will be increased. Even now, a deaf ear is never turned to any call for aid.—During the late session of the General Convention, large donations were made to several of the Western and Southern Dioceses, through their Bishops and Missionaries.

The affairs of the sister Institution—"The Protestant Episcopal Tract Society"—are conducted in the same spirit. Its publications, more than one million two hundred thousand pages, have, during the past year, found their way into twenty-four of our States, and been distributed among the Soldiers of our Army, and the Seamen of our Naval and Merchant Service. Its Tracts, which are selected and revised with great care, are 191 in number, of varied character—doctrinal, practical, liturgical, and narrative—designed to meet the wants, both of members of our own communion, and of those who are seeking for information with regard to its distinctive principles: designed for the edification and comfort of the devout Christian, the awakening of the sinner, the conversion of the unbeliever, the relief of the doubting, and the recall of the backslider. They have been written by some of the greatest and best of our divines, dead and living, such as Wilson, and Leslie, and Scougal, and Porteus, and Seabury, and Hobart.

It is an interesting fact, connected with the operations of this Society, that one of its tracts—Christian Unity, by Bishop Seabury—has been translated into Armenian, and published at Constantinople by Bishop Southgate; where it has already done much good, in removing misconception and prejudice from the minds of many, and in promoting kind feeling towards the American branch of the Catholic Church. Another of its tracts has been translated into Norwegian, for the use of Settlers in Wisconsin, from Norway; a large number of whom have been received into our Communion by Bishop Kemper.

As the tracts are stereotyped, they are never out of print; and can always be had on application at the Depository. Notwithstanding the excellence of its object, and the great good it has accomplished, as many of our Pastors and Missionaries can testify, its receipts have always been small. The false liberality of the day, and the indifference and apathy of too many Churchmen, have proved serious obstacles to the prosecution of this, as of many other good works.

The depository of both Societies is at No. 20 John Street, New York, under the charge of Mr. Thomas C. Butler, Agent. H.

Foreign Items.

From the English Churchman.

ALTAR DENUNCIATONS IN IRELAND.

It is satisfactory to find that the scandal of the "altar denunciations" in Ireland has at length—thanks to Lord Minto, we suspect—penetrated the ears of Pope Pius the Ninth, and has called forth the following document, which, together with the accompanying translation, is copied from the *Dublin Evening Post*, of Saturday last:

CIRCULAR ADDRESSED BY THE HOLY SEE TO SOME, IF NOT ALL, OF THE CATHOLIC PRELATES OF IRELAND.

ILLME. AC. RME. DOMINE.

Quæ in vulgus. nonnullis abhinc mensibus, per publicas Angliæ Ephemerides disseminantur super partium politicarum studio, quo nonnulli Ecclesiastici viri abripiuntur et abusu aliquarum Ecclesiarum Hiberniensium ad negocia civilia in iisdem vel pertractanda, vel coadjuvanda, nec non super homicidiis, quæ iterari per Hiberniam narrantur, sacrisque ministris affiguntur, utpote quæ per quorumdam ex istis in S. conscionibus imprudentiam, aut etiam e suggestu indirectam provocationem in antecessum designata, vel saltem iniqua rati habitione comprobata, S. hujus Congregationis sollicitudinem excitare jure merito debent.

Quæ, licet sibi persuadere, minime possit, verum esse, quod tanto cum rumore jactatur, et viros ecclesiasticos oblitos, Ecclesiam Dei domum esse orationis debere, et non negotiationis, vel civilium studiorum officinam, eosque pacis ministros, dispensatoresque mysteriorum Dei, haud se implicare negociis sæcularibus et a sanguine et ultionibus abhorrere oportere; nihilominus sua quam maxime interesse, duxit, opportunas plenasque de hisce omnibus informationes exquirere, ut quænam fides publiciis hujus modi diffamationibus dunda sit, videri possit. Quapropter Amplitudini tuæ has litteras dandas, ex mente etiam SSmi. Dni. Nri. Pii. PP. IX. statui, ut quamprimum justissimæ huic nostræ sollicitudini facere satis dignetur, commonitis interim sacris omnibus ministris, ut quærentes semper quæ sunt Jesu Christi, fidelium sibi commissorum saluti alacres incumbant et impigri, Deoque militantes mundanis rebus se non immisceant, enixeque curent, ne ulla ex parte, ministerium eorum vituperetur, et illi qui contra sunt nihil habeant dicere de ipsis.

Interim Deum precor, ut Amplitudinem Tuam diu sospitem ac felicem servet.

Amplitudinis Tuæ.

Romæ ex Aed, Sac. Congregationis de Propaganda Fide.—Die 3 Januarii, 1848.

Ad Officia Paratissimus.

Reverendissimo, &c., &c.

J. PH. CARD. FRANSONIUS, PRÆF.

[TRANSLATION.]

Most Illustrious and Reverend Lord.—The reports now for some months circulated by the English newspapers, concerning the political party strifes in which some Ecclesiastics have allowed themselves to be carried away, and the desecration made of some of the Irish Churches for the purpose of aiding and promoting secular concerns—nay, more, the reports which have reached us relative to the murders which, we are informed, are so frequent, and by reason of which the Clergy have been stigmatized, and some of them charged with imprudence, and as giving direct provocation from the pulpit—or at least extenuating the guilt of these murders—these reports must, surely, awaken the solicitude of the Sacred Congregation.

This Sacred Congregation cannot bring itself to believe, that such reports, so extensively noised abroad, can be true; nor can it believe that Ecclesiastics have forgotten that the Church of God should be the House of Prayer, not of secular concerns,—or the meeting-place of politicians; neither can the Sacred Congregation believe that Ecclesiastics have ceased to recollect that they are the Ministers of peace, the dispensers of the mysteries of God—men who should not involve themselves in worldly concerns—in a word, men who should abhor blood and vengeance. Nevertheless, this Sacred Congregation deems it its duty to require satisfactory and speedy information concerning all these matters, that it may know what importance it should attach to the above-mentioned damnatory reports. Wherefore, at the suggestion of His Holiness, I have deemed it my duty to forward this letter to your Lordship, praying you to satisfy this most reasonable solicitude of the Sacred Congregation; and meantime, it exhorts you to amonish the Clergy, that, seeking the things which are of Jesus Christ, they sedulously apply themselves to watch over the spiritual interests of the people, and in nowise mix themselves up with worldly affairs, in order that their ministry may not be brought into disrepute, and those who are against them may not have wherewith to charge them.

I pray God to preserve your Lordship.

Rome, from the Congregation of the Faith, January 3, 1848.

J. PH. CARD. FRANSONI.

With regard to the expressions of incredulity as to the truth of these reported scandals, we may observe, that

> "What men feign would, they often feign."

The Propaganda does not issue such rebukes as these to the Roman Clergy upon mere newspaper reports which are not believed at Rome; and we doubt whether the M'Hales, Higgins, Laffans, and Maginns, will persuade their flocks, much less themselves, that these expressions have any deeper foundation than Italian courtesy or Sarcasm. As well might the Propaganda attempt to disbelieve the reports of midnight and midday assassinations in Ireland, for which some of the perpetrators are now being tried, convicted, and executed.

What effect this document, combined with the proceedings of the Special Commission, and the prospect of still more stringent legislation, may have upon the Romish Priests in Ireland, it is difficult to surmise. Past experience does not offer much ground for hope; but the present Pope is not to be turned from his course by "blarney" nor abuse. What he has begun, he will finish, spite of "John of Tuam," and kindred spirits.

The deep and wide-spread scandal of Priests at the Altar, and on the Platform—by their speeches and by their writings—addressing a proverbially excitable people upon their wrongs, and suggesting to their minds that resistance and vengeance were a duty to their country, their families, and themselves; and all this going on though assassinations seemed to follow as naturally as the thunder follows the lightning—such a scandal as this might well be expected to rouse Roman Catholics in this country, at all events, to take some steps to shield themselves, if they cannot shield their communion, from the responsibility of such proceedings. Would that Anglo-Romanists, and especially those who have recently and voluntarily become such, might read these warnings aright, and candidly ask themselves, "Can such corrupt fruit grow upon a good tree?"

In illustration of these observations we may quote the following passages from a letter which appeared some weeks since in the *Tablet:*—

> I too am, by God's grace, a convert from the outer world of schism and heresy, and I can truly say, that since I entered the fold, nothing has caused me either shame or anguish till these recent exhibitions. No opposition to popular Irish politics influences me; so far I sympathize, in that respect, as heartily to desire her own Parliament to Ireland. No prejudice against Irishmen can cause me to exaggerate the evil, for I am conscious of partialities the other way, and many of our earliest and most agreeable associations are connected with natives of Ireland. My temptations are all to soften and excuse the more painful features in Irish society, especially in favor of Catholics and the lower orders in that suffering land.
>
> But nothing can, nothing ought to blind one to the distressing absence, I do not say of a Christian or a sacerdotal tone, but of the commonest refinement and dignity in the addresses referred to. Is the text about bridling the tongue blotted out of our teaching? Have we been all in the wrong, for eighteen hundred years, about the temper of a Christian's mind, the style of his language, and his whole bearing and demeanor?
>
> Depend upon it, Sir, a blow has been struck at the progress of truth on this side of the Channel, which these unhappy desecraters of their holy office may not care to appreciate, but which will some day rise up in judgment against them.
>
> The true Priest, while defending the wronged, will ever do so in a way to overawe wicked passions. *His* words will ever tend to correct, to edify, to elevate, to console. Even his bursts of indignant patriotism—how different they would be from this cheap trading in popularity! I can imagine an Irish Priest, at once a terror to tyrants and evil-doers—I can picture one, a very prophet, at once, of true liberty and the true faith—in his chastised body the spirit of a Bernard burning, and on his tongue the patriotism of a Machabæus. I can imagine it, but, alas! *it is left to imagination.* In the sort of sacerdotal patriotism lately exhibited, I see neither the servant of the altar, nor the lover of souls, nor the champion of the oppressed, nor the martyr of justice, in any sense. I see only a selfishness which in reality resists *nothing*, and a lip-fury which wins a degrading applause, impotent of any good.
>
> But to my plea. Can nothing be done earnestly, mildly, and with true charity, to mark our repudiation as Catholics of such exhibitions, and to induce the ecclesiastical authorities in Ireland by some act, by at least some word, to wipe away the scandal, and *protect us here*, protect *Religion here*, from the blows thus inflicted?
>
> One word will be a guarantee for the success of this inquiry, *I live among Protestants.* I can bear a mournful witness to the effect of all that I refer to. The bigotted rejoice; the indifferent avoid the subject, and show a compassion for my position as a Catholic in the presence of such scandals, more difficult to bear than any attack; the well-disposed to the Church of Christ are staggered and alarmed.
>
> I am intimately acquainted with the Protestant world and its Clergy; and while I thank God for the ineffable privilege of the light given me as a Catholic, I am constrained to confess that such language as has lately been used by Priests of the true Church in Ireland *could not* be uttered by any of the Sectarian teachers, established or unestablished, in England or in Scotland.

The Earl of Arundel and Surrey and the Earl of Shrewsbury—perhaps the two most distinguished members of the Roman Catholic Aristocracy—have also come forward, with the same object. But how have they been received by some of the most prominent of their clerical and lay brethren in Ireland? "John of Tuam" commences his reply to Lord Shrewsbury with several sentences of mere sneering, while John O'Connell abuses his Lordship. The "Catholic Clergy of Clonfert" met, and "resolved" that "we have read with feelings of especial surprise and indignation, the insolent and officious letter addressed by Lord Shrewsbury to the Archbishop of Tuam," &c.

Communications.

For the Churchman.

It is a principle deeply implanted in our nature, and on which we perpetually act, that it is useful to give at times *special* attention to duties *always binding*, and so to order and arrange our several important concerns, as to give to each its proper place. Daily experience teaches us that, as far as practicable, *method*, whereby every duty has a particular time assigned for its observance, is the only certain way of securing proper attention to it. The Divine Author of all that is good and true in religion, has been pleased to give to this principle His full sanction. His appointment of one day in seven for special religious observance, was by no means an intimation that the service of his Maker is not *at all times* man's bounden duty. It is a merciful provision, that—inasmuch as worldly affairs, however necessary and right, are in danger of proving injurious to man's spiritual character and hopes—his religious duties are not left to be performed only occasionally, and as is convenient, but are to be *the* proper occupation of that seventh day. With the same view, Jehovah appointed for His Church, under the Mosaic dispensation, various other occasions of special prayer, humiliation, and thanksgiving. And although, under the Christian organization of that Church, these appointments were among the things which were disannulled, as of obligation, yet St. Paul evidently supposes their observance by the early converts from Judaism to be not objectionable, provided it led not to strife and contention, or to the judging of others.* Very early, too, so early that there can be no doubt of its being among those things respecting which the mind of Christ was known and followed, similar appointments were made by the Christian Church; and they have ever, and every where, been retained therein, among the things in which Catholic truth and order have been distinguished from the dogmas of superstition, the indevotion of rationalism, or the waywardness of enthusiasm. Upon the same principle, the private Christian finds it necessary to the maintenance of the *spirit* of devotion, to have *stated* occasions for engaging in its *exercises.* Civil governments, who would cherish a sense of religion among the people, appoint or recommend special days of public humiliation or thanksgiving; and most of the Christian societies which profess opposition to observing the holy days of the Church, are often found appointing days or periods (in addition to Sunday) for special public religious observance.

All objections, therefore, on pretence of principle, to the Church's appointment of Holy Days and Seasons, may be considered worthless. They are answered by the almost universal voice of men making any decent profession of religion; and are profane oppositions to God and to His Christ.

The general object of the Church, in all these appointments, is to engage her members in "extraordinary acts and exercises of devotion;" and in some of them, to add thereto "fasting"—"such a measure of abstinence as is more especially suited to" those acts and exercises.

The natural advantages of occasionally practising voluntary fasting and abstinence, are great. It tends to give a man a wholesome control over himself. Constant indulgence of his appetites and inclinations, though governed by conscientious scruples against criminal excess, can hardly fail to carry him at times beyond the bounds of innocence. There is in man's fallen nature, so strong a tendency to immoderate indulgence of its propensities, that it requires constant watchfulness, and a perpetual guard, to prevent it. The boundary between right and wrong is often so easily obscured, that to stop clearly short of it, is the only certain way to avoid transcending it. Sufficient mastery over our passions, affections, and appetites, to enable us to do this, can be obtained only by at least *occasional*, and in circumstances of peculiar temptation, *frequent*, voluntary resistance of their claims, and subjecting of them to denial of even innocent indulgence.

Such discipline prepares the mind for the readiest admission, and the most unincumbered exercise, of virtuous and religious affections; as appears from the experience of every truly reasonable and reflecting man who has subjected himself to it. And this, not of itself: the word of God clearly establishes the truth that the grace of the Holy Ghost *thus* works for man's spiritual good. The principle here illustrated has been divinely incorporated into the Gospel of our salvation. When we find the Lord establishing as a fundamental rule of His religion—"If any man will come after Me, let him *deny himself*, and *take up his cross*, and follow Me;"† when we find Him giving directions to be observed by His disciples *when they fasted*, and promising signal "reward" for doing so properly;‡ when He declares that, although, during His presence with them in the flesh, He did not require this duty, yet after His departure it should be incumbent;§ when ministering to the Lord and *fasting*, and *fasting* and praying,‖ are joined together as Christian exercises; when the Apostle declares that "they that are Christ's have *crucified* the flesh with the affections and lusts,"¶ represents the *mortifying of the deeds of the body*, as necessary to spiritual and eternal life,** and notices, as a means adopted by himself to prevent the awful consequences of being "a castaway," that he *kept under his body, and brought it into subjection;*†† we cannot doubt of the divine requirement of the duty now considered, nor regard it otherwise than as a revealed means whereby the renewing, sanctifying, and strengthening influences of the Holy Ghost are to be imparted. Both the Old and New Testaments also represent it as a proper expression of sorrow for sin.

Upon the principles above noticed, it is evident that if we would faithfully discharge this duty, we must make it, at certain times, peculiarly binding; when we must feel ourselves under special obligation to prevent its being hindered even by indulgences not improper in kind, or excessive in degree. The rule and measure of true evangelical piety would appear to be all that is necessary for the adoption of the Church's sacred Calendar, in determining when those times shall be.

Our Saviour‡‡ evidently forbids the connection of this duty with (what indeed utterly destroys it as a *devout* exercise, an expression of penitence, and a means of cherishing pure and holy affections) ostentation, moroseness, or any thing that may make religion appear unlovely. It is an affair between a man's own conscience and his God. His spiritual good, and not credit with the world, should be his motive. Its essence as a religious act, consists in its being *self-denial*, voluntarily encountered, in meekness, humility, and sacrifice of all earthly regards; and it has reference to indulgences and enjoyments of every kind. The eye and the ear, as well as the palate, should be subjected to its discipline. A mere change of indulgence making up by one thing for the loss of another—is evidently an unchristian counterfeit of this duty. Our reformed branch of the Catholic Church has guarded against a host of moral and spiritual evils, by abrogating minute provisions and requirements, which lead to irreverent and mere formal and bodily attention to abstinence and fasting, and thus deprive it of its genuine character, and its spiritual benefits. What is self-denial to some, may be a very welcome indulgence to others. Circumstances connected with the individual, domestic, and social duties of the state of life to which it pleases God to call us, must be taken into consideration.

The ground on which this matter stands with us, is decidedly most favorable to the spiritual character of the duty. Holy Scripture clearly sets it forth as what *must be discharged*, if a man would be a consistent Christian, and have any reasonable hope of enjoying the full blessings of the Gospel. The particular *mode* of its discharge, however, under the Christian dispensation, is not laid down in Scripture. The Church, as taught of God, also most clearly and pointedly recognizes and enjoins it. As our divinely commissioned spiritual counsellor and friend, she does as has always been done in the Church of God, by designating certain days and seasons when we are to consider her maternal injunction as more especially upon us, *thus* to attend to the things which belong to our peace. There her prescription ceases. Each of her members is then left to his own responsibility. He is to show his allegiance and consistency, the honesty of his professed regard for the Church, and attachment to her, the sincerity of his piety, his love of duty, and the heartiness of his desire for spiritual and eternal good, by considering his ways, and seeing when, where, and how, he can deny himself, cross his inclinations, mortify his desires and affections, seek spiritual superiority to earthly things, humble and punish himself for his sins, and be revenged* on his appetites and desires for having ever injured or endangered his Christian character; and this in the unaffected, unostentatious, and unselfish spirit of the Gospel; and—as another qualification, indispensable to the true Christian character of this, as of every other duty—in that faith which regards no human service as meritorious in the sight of God, but looks to the merits of the Lord Jesus Christ as alone procuring for it acceptance, and to the grace of the Holy Ghost, through Christ, as alone giving efficacy to any of the appointed means of spiritual and eternal good. B. T. O.

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* Romans xiv. 1—8.

† St. Matthew xvi. 24.
‡ St. Matthew vi. 16, 17, 18.
§ St. Matthew ix. 15.
‖ Acts xiii. 2, 3. xiv. 23. 1 Corinthians vii. 5.
¶ Galatians v. 24.
** Romans viii. 13.
†† 1 Corinthians ix. 27.
‡‡ St. Matthew vi. 16, 17, 18.
* See 2 Corinthians vii. 11.

For the Churchman.

THE MISSION CAUSE,

AND SPECIALLY OF MISSIONS WITHIN OUR OWN DIOCESE.

Why is it, Mr. Editor, that *so little is* done to advance in our midst the Kingdom of Christ? Why is it that, with untold wealth at our command, that wealth is expended on plans of pleasure, and not on plans of charity? Why is it that, with Bibles abounding, and the Church in its plenitude and grace, men are so inert, and the cause of Christ so languid, and so inefficiently supported? Alas, perhaps the evil lies deeper than we think! Perhaps there is the *love of pleasure more* than *the love of God.* Perhaps our tastes, our appetites, must be *first* consulted; and when these are consulted, there is nothing left for the cause of God.

I have looked, week after week, for suitable contributions to enable our Missionary Committee to sustain and enlarge the sacred work with which they are intrusted, and I look in vain. Can charity be so cold and dead, can Christian duty be so lost sight of, that the few and scattered missions of our Church will be but half-supported, or left to suffer and die? Can it be that the love of the Redeemer has so died out of our hearts, that none shall be found to stand by the Church in her hour of need, and to give of their abundance to the maintenance of His truth? We have had our agents, and our special efforts, we have called upon men to remember our canons and our special laws, we have awakened the air with our cries for aid, and the aid has not come. There must be evil and a terrible wrong *somewhere.*

Is there not *ability* in our congregations?—Their contributions to other objects testify that *there is.* What we claim, then, and demand, is, that there be a *united*, spontaneous effort, that it be not left to one, two, or a *dozen* congregations, but that *all* do their share of this great work, and come up to the help of the Lord, *to the help of the Lord against the mighty.* Who would believe, from the scanty pittance that flows into our treasury, that there was the wealth and ability that there are in this great Diocese? Who would believe that the love of God abounded in our hearts, when our gifts and our efforts do so little abound? Why, Mr. Editor, at this present moment our missions should be doubled. At this present moment counties should be with the word of God, which are now *without the word of God* as taught and held by us. Can this be called else than *culpable indolence* and forgetfulness? Can we believe that God's blessing will be upon us, if we will not do *His* work? Can we expect that peace and quietness, and love and harmony will be ours? Surely not. Surely a great punishment, and a great guilt will be ours, if men are not alive to their duties, and specially to the great duty of advancing the Kingdom of Christ—*Thy Kingdom come.*

I have read somewhere, Mr. Editor, of a clergyman who found great difficulty in awakening and arousing his people to a sense of their duty, until he hit upon that fertile subject—the Missionary Cause. Then, indeed, did new life descend upon his flock, then was the special blessing of Almighty God theirs, and then did they work with hearty good will in extending the Kingdom of Christ. I would that the same spirit might be diffused among ourselves. I would that we were called anew to our work. I would that there might be upon us a special outpouring of the spirit of grace. Then would we awaken to our duty, and our only strife should be, who shall show forth the praises of the Lord, who shall *most* advance His work, who shall most contribute to the extension of the Kingdom of the Redeemer?

Under these motives, and with these views, have we approached this theme—not to stir up strife. *That*, God forbid! Our simple motive and our *only* motive, is to advance a noble cause. We have no other end to serve, no other object to gratify. Our Church stands in need of an awakening to life on this subject, and, though we are no ways ambitious of the distinction of a *Reformer*, yet would we do what in us lies to open the eyes of our brethren of the Household of Faith, that they may see the destitution around them, the imperious need of aid, and the duty that devolves upon each of us, to maintain in their efficiency and to increase the usefulness of the Institutions of our Church. I infer that much is to be done, and that we, and that we alone, are called upon to do it. We see activity and energy everywhere around us, let us manifest the same. We see members converted and brought to a saving knowledge of the truth, let the Church fulfil her mission and her work. Let her go forth in her strength and power. Let the means be put into her hands, to fulfil her mission and her task. Then shall withheld blessings be bestowed. I do not think men can be fully aware of their duties, as long as they can confine their labors to their own immediate precincts. I do not think men can be fully aware of their duties, while they withhold aid from others who are in need of that aid. The Missionary cause I regard as identified with the Gospel and the Church, and I do not conceive a man does his duty who neglects the same. It is true, charity must *begin at home*, but it *must not end there.* And what is home to us, but the world at large? What are all mankind to us but brethren? And what is our duty but *to do good and distribute, forget not, for with such sacrifice God is well pleased?* Men are always willing to evade duty, and to evade responsibility. That duty must be met, that responsibility must be felt. Who will be satisfied, if our Missionary Stations languish and fail to prosper? And how can it be otherwise, if our Missionaries are disheartened and fail of support? Who will pretend to say that they receive anything like an equivalent for their work? Who will pretend to say that men could have labored more heartily, sincerely, and disinterestedly, than some of our Missionaries have done? Let *us* then, Dear Brethren, awake to action! Let us be earnest and devoted; let us rest assured that, in this course, we shall be blessed and aided; and the protection and love of Heaven shall be ours, the favor and goodness of Almighty God. T.

For the Churchman.

POPULAR PROTESTANTISM ILLUSTRATED.—*Mr. Editor,*—Allow me to offer the following advertisements as amusing specimens of newspaper literature:—

1. WANTED.—A Cook who understands her business. She must be a Protestant, with testimonials of piety. A communicant of the Episcopal Church will be preferred. A woman with these qualifications may apply.

The wish for good cooking, and a pious functionary to perform it, are equally edifying.

2. Then appears an exact pendant to the above. I trust she was secured without delay:

WANTED—By an American woman, a situation as Cook in a quiet religious family, where no swearing is allowed in the kitchen, and where she can have the privileges of the Sabbath. Good references given.—Address A Cook, at this office.

3. Next comes a most grateful acknowledgement from one of our city Rectors:

A CARD.—I have great pleasure in acknowledging the notice, that a member of the Church of the ——, through the Rev. Mr. Bourne, has constituted me a life member of the American Sunday School Union. I am especially gratified with this kindness at the present time, believing that the publications of the A. S. S. Union will render efficient aid to the Executive Committee of our Evangelical Society, in forming their catalogue of books suitable for Protestant Episcopal S. S. libraries. And I take the opportunity to commend the agency of Rev. Mr. Bourne to those who have the interests of Sunday Schools at heart.

Here we have the secret motive of opposition to our Union. Its publications teach Catholic truth in contradistinction to Puritanism and Calvinism.

4. The next shows the benefits of a modest assurance:

UNITARIANISM ET UNIVERSALISM.—The series of discourses on this subject, in St. Jude's Church, increase in interest as they advance. Subject for next Sunday Evening, History of their Rise, Progress, &c. Episcopalians generally are respectfully invited to attend. Seats free.

The history of the Rise, Progress, &c., *of more discourses*, was no doubt very interesting.

SEARCH.

For the Churchman.

Mr. Editor,—The Christian Witness of January 21, has an editorial of some length, wherein we have much *evangelical light* shed on the subject of mysteries in general and particular. This article, considered, aside from its evangelic logic and profundity, has some interest, as it shows pretty clearly, what under the new dispensation of things, is to take the place of God's Word, and the order of the Church. It is possible that the study of the sermon of Dr. Bellows may have given the editor something more than his ordinary animus, and comprehension of "all mysteries."

"It has become a favorite practice with some, to call the administration of the Lord's Supper, the celebration of the mysteries of our religion. As if this was the greatest and most glorious, and, therefore, the most important, of all the mysteries of Christianity, and hence, was entitled to that appellation, which will designate it as such. What such a notion proceeds from, and what it will lead to, we shall not stop to enquire." "Instinct is a great matter," most certainly.

A little before the editor speaks of those novelties which disturb his peace, he makes this startling and evangelic statement: "As man's higher nature is here the subject of law, of discipline, of change, and of development and growth, so we might expect that mysteries would abound. And thus it is. The whole system collectively is a mystery. Nor do the several parts wear less the aspect of mystery, when viewed distinctly and separately. Says the Apostle: Great is the mystery of Godliness. The whole plan of salvation as a system, lies above the powers of human reason."

Now the object in view it not confutatation; but merely to put the beginning and end of this mysterious discourse together. "The whole system collectively is a mystery;" and still the editor cannot, for the life of him, see any ground to call that Holy Sacrament, which our Saviour instituted and commanded the Church to continue—"a perpetual memory of that his precious death and sacrifice"—"for the sins of the whole world,"—*the great mystery of Christianity*, or anything like it. To his illuminated mind, there is no more mystery in this Sacrament than in Baptism, or in "the several parts" of the Christian system, "viewed distinctly and separately."—That is, he is unable to see any more mystery in what our Lord has put as the exponent of the whole work of redemption, than in a part,—in "the details of the plan."

As the editor of the Witness is a Clergyman, it may be a sufficient solution of the mysterious vocabulary of his brethren, who speak, indeed, "*very common truth,*" to refer him to the exhortation to be said by him at the time of the celebration of the Communion. And a careful consideration of the preposition—"before"—in the rubric of the Prayer of Consecration, would, it seems to one, remove much of the mystery which, in his mind, hangs over the posture and position of some of his brethren, while engaged in making, at the Holy Table, the memorial Christ hath commanded us to make. R—N.

For the Churchman.

Mr. Editor,—I read, with much pleasure, the quotation from the Bishop of Ohio's writings in a late number of the Churchman. It shows what so-called Evangelicals then thought of the orthodoxy of Dr. Hampden. Permit me to illustrate the consistency of a distinguished Protestant on this subject. The Protestant Churchman, the official organ of the Rev. Dr. Anthon, is irate on account of the opposition to Dr. Hampden, sneers at the thirteen Bishops who nobly signed the protest to Lord John Russell, and endorses the scribblings of the *Berean* and *Record.* The learned Doctor, however, did not always esteem these Bishops so lightly. He edited a shilling pamphlet, in 1843, entitled, *The True Churchman warned against the Errors of the Time, with Notes* by himself; and it contained extracts from the Charges of the Bishops of London, Winchester, Exeter, Gloucester, Bristol, Oxford, (now of Bath and Wells,) and Salisbury. These, in his opinion, at that time, should have great moral weight attached to their monitions; whereas now their solemn and deliberate protest arises from attachment to Tractarianism,—and is not worth a straw—in fact, that Reverend Divine makes *himself* the standard of orthodoxy; whosoever thinks with him is infallibly right; whosoever differs from him is indubitably wrong. What a comfortable opinion of his own attainments he must have.

STARCH.

For the Churchman.

The "Rev." person who hires out his name for the use of the managers of the Protestant Churchman, persists in declining to retract and apologize for a wilful and deliberate falsehood which he has circulated respecting his Bishop; and yet he pretends that he is "incapable of baseness," which he declares is charged upon him by a correspondent of the Churchman. He and his employers, moreover, when they have an object to answer, can talk much about morality. He is probably, at this season of Lent, *preaching* repentance and reformation. C. T.

[It is painful for us to insert, as it is doubtless for the writer to pen, such communications as the above. But what is to be done? The statement referred to, was untrue in fact: of this there can be no question; and what stronger proof can there be of the statement being "wilful and deliberate," than the continued refusal of him who has given it currency, to retract it after having had his attention repeatedly called to it? In the absence of Episcopal authority to enforce what is right, we have no other resource than to allow the wrong to be publicly pointed out by the friends of the aggrieved party, and to beseech the Editor of the Protestant Churchman, as we hereby do, if not for his own sake, at least for the honor of the Church, to remove the *just occasion* which he has given for the use of language which, without just occasion, would be discreditable to its author, and which, anyhow, is discreditable to the Church. —*Ed. Churchman.*]

For the Churchman.

Mr. Editor,—In the last number of the Churchman, under the head of "New Publications," I find a very well-merited notice of the "Architect," by Ranlett—a very useful and well-executed work. It would be highly gratifying to many Churchmen, and no doubt many others, if Mr. Upjohn would, through your widely-circulated paper, inform the public when his promised work on Architecture may be expected. The season for building is now at hand, when many persons are preparing their plans, and when instruction from such a source would be highly acceptable and advantageous.

March 7, 1848. AN OLD SUBSCRIBER.

For the Churchman.

Mr. Editor,—The excellent piece signed *Amicus*, published in your paper two weeks since, appears to have produced some twinges of conscience in the mind of the Editor of the Protestant Churchman. He is highly indignant, forsooth, at the charges therein contained, and wonders how any one who knows him can suspect him of *baseness*. Now he should know, that a great many good Churchmen, who have carefully watched his editorial course, are rather amused at this sudden effervescence of wounded honor. If he is so opposed to baseness, why did he allow the insertion in his journal of the falsehood, that the venerated Bishop of this Diocese had been found guilty by a unanimous Court? and why has he refused to insert any explanation or contradiction, when repeatedly called on to state the facts, as they really existed, to his benighted readers? However fair the professions of an individual may be, we must look to his actions in order to form our true estimate of his character. Let us test the character of the Reverend Editor of the Protestant Churchman by this rule. He, as is generally believed, is bound to obey the behests of his superiors; and, whatever be his own private opinions, he must father their writings and endorse their lucubrations. Is one of them Ultra Protestant, he must be so likewise, whether the matter relates to the word, the ministry, or the sacraments; he must denounce an excellent book as an heretical *hybrid*, if a higher power so wills it, in order to gratify private animosity against the *Editor*; and denounce rites and usages, as very unorthodox, which have been used from the earliest establishment of the Church, because they do not happen to suit the particular fancy of his director. Is it possible to avoid feeling both pity and contempt for one in this unhappy situation? I trow not.

March 11. MISODOULOS.

[See remarks of "C. T." on the first page of the present number.—ED.]

THE CHURCHMAN.

New-York, Saturday, March 18, 1848.

Through the courtesy of Dr. Berrian we are enabled to lay before our readers his elogy pronounced on Dr. LYELL.

Every funeral, and especially the funeral of one who in life sustained the momentous responsibilities of the Christian Ministry, is fitted to inspire many sad and salutary reflections. Whether it be, however, that these reflections are so obvious as to need no prompter, or that the Burial Service of the Church is their best and sufficient exponent, or for other reasons, (and it were easy to name many others,) certain it is, that it is not customary among us, at the present day, to arrange and suggest these reflections at funerals in the shape of a *funeral sermon*. On such occasions we do not look for sermons, nor for the inculcation, except incidentally, of the topics proper to a sermon.

With just discrimination, therefore, as it seems to us, Dr. Berrian has abstained from making prominent in his discourse the common topics of a funeral sermon; charitably, and we trust justly, presuming that these were present to the minds of his audience, and well knowing that to dilate on them would be as suitable to every other funeral as to that of the deceased. A man of feeble powers might have availed himself of such topics to eke out a discourse, and a man of ambitious pretensions might have seized on them for the purpose of rhetorical effect. But Dr. Berrian had no need, and could feel no temptation, thus to disappoint the expectations of the more sober and enlightened portion of his audience. He has evidently made it his aim—the proper aim for the occasion—to bring Dr. Lyell before us in his individuality, and not merely in those traits which he possessed in common with other good men of the same faith and profession; to pay such a tribute to the memory of the deceased as would excite in the minds of the living a distinctive and vivid perception of his character, a grateful remembrance of his services, and an humble emulation of his virtues. With such a view of what was proper to the occasion, it was to be expected, of course, that the more general topics suggested by the death of a pious Christian, or faithful minister of GOD, the shortness and uncertainty of human life, the joys and sorrows of the Gospel Ministry, the trials of Christian faith and patience in this world, the blessedness of the righteous, through the merits of the Redeemer, in the world to come, and others of a kindred nature, would be introduced only in subordination to the main end.

The effect of such an aim in the hands of a skilful delineator of Christian character, is to give us just such a portrait as we now have of Dr. LYELL, from the pen of one who has brought to his subject the warmth of a tried friend and the discernment of a Christian divine; a portrait that leaves us no need of other help for the memory, but sets before us the features of the mind of the deceased as faithfully as could the canvass the lineaments of the face. It is a sketch for which we, at least, are thankful to the author; and for which, we doubt not, he will receive the thanks of all those who truly sympathized with Dr. Lyell, and in the light of such sympathy formed their estimate of his life and character.

It is impossible, however, to obtain a result of this sort without familiarizing the mind, in a good degree, with the details from which it proceeds. It is impossible to do justice to the memory of a man, in an attempt of this nature, without particularizing those acts which signalized his life and expressed his character; especially if these were acts on which he himself, while living, staked his reputation by challenging for them the scrutiny and opposition of enemies, the respect and attachment of friends. But to place these acts—especially if connected with causes of recent and intense public excitement—in such a light as to reflect honor on the deceased without coming into collision with partisan feelings, without awakening a vain exultation in the minds of some, or wounding the just sensibilities of others, is a task of the utmost delicacy. Even this difficulty, however, Dr. Berrian has happily surmounted. The subject of his notice was in early life a prominent actor in events which involved conflicting interests, and led, as a matter of course, to the formation of parties with the acerbities and estrangements (not yet forgotten) which usually follow in their train. In later years, also, he took a very decided position on the questions which have most deeply agitated the Church. Particularly in what relates to the Bishop of this Diocese, Dr. Lyell was fully alive to the fact

τῶν • μεγάλων ψυχῶν ἱεὶς
οὐκ ἂν ἁμάρτοι·
• • • •
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει.

that eminence of goodness and station is a sufficient foundation for envy, and that envy, when it aims its shafts at great men, seldom misses its mark: and he never hesitated to give his sympathies to his Bishop, and to withhold them from those who had been instrumental, so far as they were instrumental, in bringing him and his Diocese into their present humiliating bondage. These views of Dr. Lyell were deliberately formed, and were entertained by him, as by most others, at the risk, and in no small degree with the forfeiture, of present convenience and comfort. Right or wrong they were his; a part, and a very striking part, of his character while he was living and of his memory now that he is dead. To have passed them over in silence, or not to have made them prominent in his funeral discourse, would have been injustice to his memory; a timid and unworthy suppression of those deeds in which he himself while living manifested his soul, and on which he himself, could he now speak, would rest whatever claim he might hope to have to the respect and admiration of his brethren. Having once undertaken to pronounce his elogy, Dr. Berrian had no liberty to shun these topics, but was bound in fidelity to the deceased to introduce them; and we must be allowed to express our admiration of the rare felicity with which he has acquitted himself of this delicate part of his duty. He has done justice to the deceased, while at the same time he has said nothing to awaken, in the bosoms of those who sympathized with him, a sentiment adverse to Christian humility, nor taken advantage of his position to utter a word which could give just occasion of umbrage to those who differed from him; but has been as scrupulously respectful of their feelings as he could have wished them to be of his, had their and his relative positions been changed. It is gratifying to add, that the delicacy thus manifested was appreciated; and that some, at least, (it was too much to expect the same of all,) who are known to differ from the author on some of the topics to which he alluded, frankly and very honorably to themselves expressed their approbation of his discourse.

In thus offering an humble tribute to the sound discernment and intrepidity of the Address, we wish not to be thought insensible to its minor beauties. Its severe excision of all extraneous and declamatory topics, its concentration of all that was strictly relevant to the occasion, the appositeness of its reflections, the modesty of its tone, and the propriety and simplicity of its language, are truly refreshing in an age abounding with vicious models, artificial, and ambitious of display. Indeed, in the silence of him who could have spoken the praises of his oldest presbyter with the authority of a father as well as with the full heart of a friend, we rejoice to think that the duty was devolved on one who has proved himself every way equal to its performance.

A FUNERAL ADDRESS

ON THE REV. THOMAS LYELL, D.D.

Delivered in St. Paul's Chapel,

BY WM. BERRIAN, D.D., RECTOR OF TRINITY CHURCH.

My Brethren and Friends,—We are called together on an occasion for which but few of us were prepared.

In the ordinary course of nature, indeed, there is but little reason for surprise, when one is taken from among us who has not only reached the age of *three score years and ten*, but is verging upon that remoter limit, of four score years, which so few attain, when *our strength is then but labor and sorrow*. And yet the news of the death of this venerable servant of the Lord came unexpectedly upon us, without any foreboding of the sad event. He had so few of the marks of declining years, he bore the infirmities of age so calmly, and entered with so much vivacity and interest into all that was going on around him, that we did not realize we were so soon to lose him. His cheerful smile, his cordial greeting, his playful conversation and ready wit whenever we met him, seemed to banish from our minds the thoughts of his age, and to hold out the promise that God might grant him a longer continuance among us. For nearly half a century, in this city of his adoption, where he is to have his final resting place, he has gone in and out among us, like a familiar friend, and his image is so associated with us in a variety of ways, as to make it difficult to conceive that *we shall see his face no more*. There are thousands in this place who were in the habit of meeting him in their daily walks, with whom he had no special relations, but to whom, from the knowledge of his character and his useful and laborious life, he was an object of interest. By some of these at least, he will be missed, and from some he will receive a passing sigh. What a multitude of others have been connected with him, in his long and successful ministry, by more endearing ties! How many have been admitted by his agency into the Christian Church, and made the children of God and heirs of salvation! How many have received catechetical instruction from his lips in early life, and counsel, admonition, and reproof in riper years! How many, in joyful and hopeful hours, have been joined by him in holy matrimony, and afterwards, in sadder seasons, amidst the troubles, the pangs, and disappointments of this mortal state, have been sustained and comforted by his soothing consolations and fatherly advice!

With what tenderness, at such a time as this, will these recollections crowd upon the mind, and with what gushing tears will *they* bewail his loss!

And to us, my brethren of the Clergy, it is an occasion of more than common grief. To some of us especially, it would be one of deep feeling, if feelings of this nature were not in a measure subdued by the persuasion that we ourselves must be reaching the close of our own career, and that all mortal events must be comparatively indifferent to those who cherish the hope, that they themselves may soon be united with their departed brother in bliss and glory.

We have been brought together with him in the ordinary intercourse of social life. We have been associated with him in the councils of the Church. And some of us may have been connected with him in the different societies of which he was a member, and which were instituted for the special purpose of carrying out her benevolent designs. In all these relations, we have uniformly found him kind and courteous to ourselves, stedfast and faithful to the Church of God, and conscientious in the discharge of all his duties. The death of our friend leaves a chasm in these respects, which none of his generation remains to fill.

In a life so uniform in its course, as the greater part of his has been, there is but little in the way of incident to impart to it any extraordinary degree of interest.

Thomas Lyell was born in Virginia in 1775. He was of worthy and respectable parentage. He was baptized in infancy in the Church from which, through circumstances, he was in youth unhappily estranged, to which in early manhood he affectionately returned, and which he faithfully served through the remainder of his days. He came into being *in troublous times, when the foundations of the world were out of course*, and the whole order of things, both civilly and ecclesiastically, was disturbed and deranged. The Church was broken up in Virginia, and almost entirely destroyed, and hence her children were easily led astray and gradually enticed from her fold, by the different forms of error and dissent.

In this unhappy state of things, his early education was both perverted and neglected. In a literary point of view, his advantages were exceedingly limited.—They were, however, so carefully improved, that at the very early age of fourteen years he was considered as sufficiently qualified to become the instructer of others. After having been for awhile engaged in this pursuit, he entered into a classical school, where he finished his academical course. He continued in this Institution for a short time, when he appears to have commenced his preparation for the Ministry in the Methodist Society, in which he remained for several years.

Here, according to popular tradition, he at a very early period gained a degree of celebrity as a preacher, which, with one or two exceptions, is almost without a parallel. The places of worship where he was to appear, were thronged to overflowing with eager and admiring hearers. So favorable, indeed, was the impression he made, even on cultivated minds, that in 1801 he was elected Chaplain to the House of Representatives, in the first session of that Body, in Washington City. And it is some criterion of the estimation in which he was held, that he soon after received the degree of Master of Arts, from Brown University, as he did, at a subsequent period, of Doctor in Divinity in Columbia College.

On what grounds his popularity rested, I had no means of judging from personal observation, as my acquaintance with him was formed at a somewhat later period of his life. But from the zeal which he brought with him in his renewed relations to the Church from which he had once gone astray, from the ardor of his temperament, the sprightliness of his imagination, and his untaught felicity of expression in the unpremeditated effusions from the pulpit and in extemporaneous debate; it is easy to believe that he had that fervid eloquence which is the offspring of nature, and that captivating charm, which the most finished education, without its aid, can never impart.

By what circumstances he was led back to the Church in which he was born, I have no means of discovering. Of the conscientious scrupulousness of his motives, and the carefulness of his inquiries, however, in taking this step, there is abundant proof, both in the sacrifices which he made of popular applause, and in his uniform, stedfast, and unwavering adherence to her principles and usages in all their integrity, notwithstanding his temptations, from early education and outward influence, to slight and disregard them. In good report and evil report, in times of quietness and in times of trouble, his position was always the same—unchanged by accidental circumstances, fixed and unalterable as the poles.

He was admitted to Holy Orders by Bishop Claggett, in 1804, and shortly after was called to the Rectorship of Christ Church, in this city, in which he continued till the time of his death. In these new relations, and under a more sober system, where it was necessary to repress in a degree the unlimited freedom and warmth which he had been accustomed to indulge, in the Society he had left, he nevertheless sustained his usefulness and reputation as a preacher, and secured the very general regard of his people. The brightness of his course, however, was soon overcast, and he was involved for a time in perplexity and trouble. A self-taught young man, of an aspiring temper and popular talent,* rose up at that period, and attracted the regard of a distinguished Vestryman of Christ Church, who was revered by many for his sanctity, and feared by all whose path he happened to cross. The whole weight of his influence and authority, was used to procure the removal of the incumbent, and to put his favorite in his place.

In this exigency a friend sprang up to his aid whose energies were always roused by difficulties, and which, both in his earlier course and in the splendid career he afterwards ran, were seldom exerted in vain. Doctor Hobart rallied around his injured brother, the great body of the Clergy, and used his influence in every way to strengthen the efforts of his friends, and to defeat the machinations of his enemies. These efforts proved to be successful. The deep sense which he entertained of this seasonable kindness, was followed by the most grateful and devoted attachment to Dr. Hobart through his whole life, and by the utmost veneneration and grief upon his sad and unexpected death.

An opportunity was soon after presented, of repaying, in some measure, the debt he had incurred to his faithful friend. When it became generally known upon the incurable illness of Bishop Moore, that Dr. Hobart was looked to by the great body of the Clergy and Laity, as pre-eminently fitted to be his successor; all the elements of discontent, envy, and malice, broke forth to defeat his election, and discord and confusion prevailed in the Church. Mr. Lyell was at all times, from his constitutional temperament, as well as from his sense of Christian duty, an enemy of disorder and misrule, and a lover of unity, harmony, and peace. His place, therefore, in that season of trouble, was quickly found; but no one perhaps maintained it in that painful contest at so dear a cost. The father of the companion of his bosom, whom he sincerely loved, was the very person who was put in opposition to his friend. The struggle, to a man of kindly feelings, as his certainly were in all the relations of life, and the disregard to the interests of his family, which the course he had adopted, would be apt to involve, may easily be conceived; but these considerations, however embarrassing they may have been, were as dust in the balance when weighed with his duty. He was among the most active and zealous of Dr. Hobart's friends, in the elevation of him to the Episcopate, and among the most steadfast and faithful of his supporters, in all the difficulties and trials to which it exposed him.

But it would be impossible to run over, within the brief limits of this address, even in the most cursory manner, the several points in his history, which it might be interesting to touch. The life of a Parish Priest who pursues the even tenor of his way, in the quiet discharge of his duties, presents but little for the contemplation of the world at large, but much very often for the eye of God. But in that little world within which the labors of our departed friend have been more particularly prescribed, if all could be seen, and all could be known, of the fruits of those labors, I verily believe that it would be one of the most thrilling stories to the devout mind that ever was told. Forty-four years of a faithful servant of God spent in one Parish, where so many thousands have been born, lived, and died in it, before he was gathered to his fathers; where they were signed by his hand in baptism with the sign of the Cross, where they were emphatically instructed by him in after life, in the doctrines of the Cross, where they were exhorted by him to triumph in it in death, and where they were committed to the ground by him, with the consoling hope to the survivors of their joyful resurrection! With many imperfections, no doubt, in the performance of his duties, yet with such sincerity and devotedness, how many at the great day must be his *crowns of rejoicing!*

In the early part of my own ministry, I commenced a diary, which was continued for a time, of all that appeared to me peculiar and striking in one branch of my duty—the visitation of the sick and the afflicted, "in all their variety of wo." The daily and hourly pressure of my duties gradually crowded out my attention to it, till, to my unspeakable regret, it was finally abandoned.

But from the little that was noted in this short space, I am led to believe, that if it had been carried out with the acuteness which belongs to superior minds, or even with an ordinary share of sagacity and discretion, it would in my time, alone, have been one of the most interesting Journals that ever was read. I can easily conceive that if such a diary had been kept by my departed friend, who, brought up under different influences, had easier access perhaps to the heart than myself, it would have been still more valuable. But that it would have communicated to the world, if it had ever have reached the light, such fruits of his labors, as were unheeded and unnoted by it, and which the world itself would nevertheless have honored, I have no manner of doubt. It is of little consequence, however, what might have been the effect of it to him, whose *record is on high*.

But in a great city like this, and in a Diocese like this, which, both now and always, has comprehended no inconsiderable partion of the Church in this Country, the relations of an individual who has borne such a part in its concerns, must justly be esteemed of no small account.

From his worth in early life, and from the greater estimation of it as his life advanced, he was called to take upon him, in successive degrees, a large share in the general Councils of the Church, and to enter likewise into its subordinate offices and minor details. He was, therefore, made a Member of the Society for the promotion of Religion and Learning, a Trustee of the General Theological Seminary, Vice President of Trinity School, a Member and President, for a time, of the Standing Committee of the Diocese, Secretary of the Convention of the Diocese, and a delegate to the General Convention for a long course of years; till, from increasing infirmity, he was pleased to decline a further re-appointment.

But here, passing over a long period in which he was usefully employed, it will be thought indispensable to learn, in what manner his ministry was ended. It had commenced almost, in a season of general trouble; and after a long interval of comparat[illegible] me manner it was finally closed.

And here, my brethren, with a full knowledge of the infirmities even of generous minds, and a due appreciation of the influences which may have swayed the minds of others, who may differ from me, I deem it my duty, in order to a just delineation of the strong and prominent points in the character and course of our departed brother, to notice some circumstances which it might otherwise have been as well to pass over in silence.

The end of his days which he would have earnestly desired to be calm and peaceful, was full of trouble, by no agency indeed of his own, but by a necessity which was imposed upon him, that made it almost as imperious and unavoidable as if it had been the effect of his own voluntary act.

A great question had arisen with regard to the ordination of a young man of the most holy life, and the most profound learning, to whom his seniors in age looked up with deference; whether there were any just objections, either upon substantial grounds, or honest misconceptions, against his being admitted to the Ministry? Under a full consideration, with the counsel of his choice, the Bishop decided not rashly, but most deliberately, that there were not, and he was accordingly received.

There was but one or the other of two courses which was left for the Clergy of the Diocese to adopt, and our venerable brother not blindly, but carefully and conscientously, followed him who was placed *over him in the Lord*.

And now I come to a more delicate part of my subject, which I know not how to handle intelligibly, without the risk of giving offence, but which cannot be passed over with a due regard to the character of my venerable friend. God forbid that I should mar the tenderness and solemnity of the present occasion, when we have met in common to honor his name. But at the same time, I cannot conceal his sentiments in respect to the most melancholy affair which has ever occurred among us, without the most manifest injustice to his memory.

In this matter, he followed the promptings of his noble heart and independent mind. His warm and generous sympathies ran out like water, towards his stricken and afflicted Head—though he freely conceded to others the right of judgment in the case, which he claimed for himself.

While his feelings and convictions were entirely opposed to those of many among his parishioners and friends, and while he lamented and rejected the conclusions to which they came; he did not on these accounts break off his social relations with them, nor interrupt the courtesies and charities of life. He manfully and fearlessly defended his own views. He treated theirs with decorum and respect.

The time would fail me to add, what still might be most appropriately said. As a christian man I might confidently aver, that he had, in an eminent degree, all the virtues and graces which are required to adorn his profession. As a Minister of Christ's Church, without claiming any undue credit for his early attainments or theological learning, he had many peculiar gifts which compensated, in a measure, for his other deficiencies.

But the ground-work of his character was as pure and solid as the gold which is refined from its dross.—There was nothing in it, that was mean or sordid. In his social feelings, he was as warm as the climate, and as frank as the manners, of the region in which he was born. In his hospitality he was as free and open as a Virginian, who makes the most of his entertainment by the cordiality of his welcome; and it is wonderful to conceive, with his moderate means, how far his prudence enabled him to carry it. In his conversation, on all occasions, though as simple and guileless as a child, from the sober complexion of his mind, and the inbred sanctity of his heart, he gave as little offence as a child; and sometimes, from this very simplicity, under circumstances that called for it, all the weight and authority which were due to the counsels of an ambassador of God.

It would seem, perhaps, to be a misplaced and superfluous eulogium on a Minister of Christ, to state, that he was pure in heart, and blameless in life. That he should have been actually so upon his entrance into this holy office—that it would have been desirable he should have been so through the longest probation for it—will be readily granted.

But from the beginning of the life of our departed friend, to its final close, as I have reason to believe, from the freest communications with him, he had kept himself entirely *unspotted from the world*. It is a distinction, indeed, which many, no doubt, in the sacred office most justly merit, and which will neither pass unhonored in this world, nor unrewarded in the world to come.

But there is not time to speak with fulness, of the many virtues and excellences with which he was adorned; of his faith, hope, and charity; of his meekness and lowliness, his gentleness and patience, his compassion and kindness; of his forbearance under provocation, and forgiveness of injuries; of his cheerful submission to the divine will in all the trials of his lot; of his love to man, and love to God; of his fervent desire for the prosperity, the unity, and peace of the Church which Christ purchased with his blood. This desire which had pervaded his life, was uppermost in his mind in the hour of death.

For the last words which he uttered, seemed to be a breathing after Unity, though imperfectedly expressed: *I and my Father are one.*

The following beautiful and touching remarks, made after offering the resolutions at the meeting of the Clergy after the funeral of the late Rev. Dr. Lyell, should have appeared in our last issue in connection with the resolutions and the account we then gave of the meeting; but as we were just going to press, we could not obtain a copy of them in time.

DR. MCVICKAR observed, that, in offering these Resolutions, expressive of the *public* loss, he could not but add one word, touching upon his own. In the death of the Rev. Dr. Lyell, he had lost a friend of near 40 years standing—a friendship that would bear at least two tests of what true friendship should be. It had grown stronger with age—month by month, and year by year. And again, on looking back at it, in this hour of separation, he could remember, he thanked God, during its whole course, no one word between them but of affection, kindness, and respect. Such was the friend he had lost; and his removal had left a *gap*, he confessed, in his small circle, which it was not for this world to make up. He knew not where to turn to fill it. 'Tis true, he could find among his brethren many a one more learned—many more sagacious—many more wise, after this world's acceptation—but one so marked by genuine, child-like simplicity of heart—so frank, fearless, and cordial in manners—united with such almost apostolic firmness of Church principles, it was not easy for him to find. Dr. Lyell's was indeed a character *rare* in this artificial age; the wisdom and the warmth of a single-hearted, impulsive spirit, which sees the truth, as it were, by instinct, and clings to it by its very nature—such a heart had my venerable friend—bright and refreshing to look on, like a clear fountain—a heart which age could not sadden, nor misfortune make selfish, nor, though tender and sensitive as a child's, even ingratitude and injury imbitter—a heart which ever poured forth sweet waters amid the world's tumults—and that because it was itself sweetened by Religion: the love of Christ was deep within it, therefore was it bright and gentle; for nothing ever goes far wrong with the heart that stands right *there*. Such, Mr. Chairman, was the friend I have lost; and till, through Christ, we meet in "that better land," where parted hands shall clasp again, I look not to supply his place. Craving pardon for these few words of a full heart—I move the resolutions I have just read.

The Rev. DR. WAINWRIGHT seconded the resolutions, observing, that after the solemn services in which they had been for some time engaged, he did not think it expedient to detain the meeting with any extended remarks upon the character of the departed. And moreover, he thought that the sentiments expressed in so eloquent and feeling a manner, by their brother who proposed the resolutions, had left them in that state of mind and heart in which they would prefer to act upon them. He therefore hoped that the question would be taken.

IN our last number, we referred the reader to a notice in our advertising columns, of the publisher of the TRUE CATHOLIC—but by some inadvertance it was omitted. It appears in this day's paper.

Our readers will expect, from what fell from us last week, a notice of the Opinions of Mr. Justice Coleridge, and Lord Chief Justice Denman, on the Hampden case. They are, as might be supposed, very elaborate and able, occupying nine broad closely printed columns in the English Churchman. Mr. Justice Patteson coincided in judgment with Justice Coleridge, and Mr. Justice Erle with Lord Denman.

Mr. Justice Coleridge, after expressing his regret at the brevity of the time allowed for the examination of the arguments and authorities which had been adduced, avowed himself in favor of granting the *mandamus*. On this point, he said, "it was a great consolation to him, that, by the course he should recommend, if there was any error in the judgment he had formed, it would not be final. He was not insensible that some, and it might be great, public inconvenience might result from the continued agitation of a question, such as that before them, though he thought it had been somewhat exaggerated; but whatever was its amount, it should be remembered that compensation would be reaped, in the more satisfactory and final settlement which this question would have by the judgment of the highest court upon it. But, after all, the inconvenience was not all on one side, and no consideration was so strong with him as the danger of doing final injustice, by unnecessarily taking a course which would preclude all further consideration. He thought there was exaggeration on both sides. The parties had respectively urged the interests of the Church and of the State, and no doubt, to some extent, they were involved in the question. But he thought that, when the ferment of the moment should have subsided, it would be found that neither had the Church lost her freedom of action on the one hand, nor the Crown its proper privileges of restraint on the other. For his part he had been desirous to forget all that had passed, and to come to the consideration of the question coolly. In this feeling he had come to the conclusion that the applicants had laid such grounds before the Court as, according to the usual course, entitled them to the writ of *mandamus*, and to call upon the defendants to demur or make a return of it."

After noticing the several objections which had been made to the interference of the Court of Queen's Bench, the learned Justice proceeded to the consideration of the Statute of the 25th, Henry VIII., and to an examination of the various views which had been taken of its provisions. The following passage, which occurs toward the close of the opinion, will perhaps give the best view possible, in a short space, of his sentiments.

"In the course of the arguments the expression," 'the Magna Charta of Tyranny,' "had been used with a reference that was well understood. According to his view, however, that term appeared to be an exaggeration. The satute, no doubt, was excessive in regard to the measure of the punishment which it awarded; but it might be well excused when they remembered the punishments which characterized that age. Communication with the See of Rome was then one of the highest crimes known to the law. In the last century, indeed, a similar punishment was enacted for frauds in the South Sea bubble. If, however, the statute had been rightly construed by the Crown lawyers, then, in his opinion, the term was perfectly just; not because it cast off the vexatious interference of Rome with a somewhat rough hand, but because it gave to freemen and Christians still to wear the garb of freemen, and to use the solemn ordinances of a Christian ritual, whilst at the same time it imposed an intolerable yoke upon their conscience, because it commanded the highest officers of the Church to wear the form of judges with the semblance of an open Court—commanded them to invite opposition, to cite opposers, to swear witnesses upon the Holy Gospel, to pronounce a solemn judgment in the name of the Saviour, and yet declared to them that it was all a shadow and a form; because it bound the Archbishop solemnly to invoke the influence of the Holy Spirit, and in the most awful language to confer this inviolable gift, upon, it might be, a mocking infidel, and to administer to him that rite which on the morrow he might abuse; and yet it stripped them of the Queen's protection, forfeited their lands, their goods and chattels, and cast their bodies into prison, if they presumed to refuse to perform that ceremony. No infidel could contrive a more blasphemous thing than such a contrivance would be. His consolation was, and it was a great one, that he could not, and did not, so interpret the statute. He did not believe, nor should he, until he was told so by the highest judicial authority in the land, that we could have such a law. He did not believe that, in any age, or under any Monarch, the Lords and Commons of England would have been found to have passed such a law. He could not think that, for so many centuries, holy men would have been found content to lay upon their conciences so many and such grievous burdens. He did not admit even that Henry VIII. would have given his consent to such a law, for, tyrant though he was, he still thought himself a Churchman in the highest sense of the word, and gloried personally in the title of 'Defender of the Faith.' Only two years before, that King had given his consent to an act in which he and his subjects were declared 'obedient, devout, Catholic, and humble children of God and holy Church, as any people be within any realm christened.'"

Lord Denman gave a contrary opinion. In the outset of his remarks he made the following admission:—

"I admit that there has been established a *prima facie* case of wrong, where, after citation issued for persons to appear in opposition, and after proclamation to the same effect, persons so appearing were prohibited from stating the grounds of their opposition. The procedings by which opposers were invited to appear, and then had their mouths stopped at the very outset, and were excluded from the court, clearly reflected no honor on those who instituted the form. It is an absurdity only exceeded by the farther proceeding of declaring those very persons contumacious for non-appearance who had actually appeared, and, claiming to be heard, were not heard. That these things are anomalies there can be no doubt; but they do not constitute a case for setting aside a clear and established rule, founded on a distinct act of Parliament, and settled by invariable practice."

The learned Chief Justice, then commented on the provisions of the Act of Henry, stopping, in the course of his observations, to defend and eulogize "that great Father of the English Protestant Church, Archbishop Cranmer. He contended that the Election and Confirmation were very little more than mere formal ceremonies, and that it was never intended that there should be any scrutiny allowed into the opinions and conduct of one who had been nominated by the Crown. Lord Denman concluded his opinion as follows:

"Having stated the reasons for the opinions which I deliberately, firmly, and consciously entertain—that what was contended for in support of the rule never has been at one time the law of England—I must say that I think the Court is bound to refuse the writ of mandamus. At the same time, I may state that I have had the greatest possible hesitation in coming to this conclusion; and the more especially as I feel that this is a refusal of an inquiry which, in a railway or any other ordinary case, would at once be granted. My opinion is so strong against making such a rule absolute, and so entirely unchanged by what I have heard this day, notwithstanding that I feel the greatest disposition to show the highest respect for the sentiments of my learned brethren who differ from me, that I cannot possibly say that this writ ought to go. I think, if it went, it would be good for nothing, for the return which would be made to it would be a sufficient answer. But I am, also, bound to consider the consequences which would arise from the issuing of such a writ, viz., the frightful state of theological animosity which it would create and perpetuate for a period of, perhaps, two years, and the sanction it would give, upon the avoidance of every see, to the adoption of a similar course, where the archbishop would be called on to summon all mankind in every case as objectors to the appointment of the Crown, and keep open a court, which, in fact, might never be closed. It must, also, be borne in mind, that the court has a discretion in the issuing a mandamus, supposing even it thought that the proceeding complained of was of a judicial character, and that the archbishop might be compelled to hear the objectors; and, in the exercise of that discretion, without regard to the legal right, I feel bound to refuse the writ. I must, also, acknowledge, that some deference is due to the exalted person who is the defendant in this case, as well as to Dr. Hampden himself, whilst more regard is to be paid to the safety of the Church and the peace of the State, which I verily believe would be perilled by the encouragement of the smallest doubt as to the true meaning and intention of the act of Henry VIII. I repeat that I have the greatest respect for the opinions of my learned brethren. I think this is a question which ought to have been discussed. The balance of convenience certainly appears to me to be in favor of discussion. I must say, in reference to my brother Coleridge's admirable argument, that it only confirms me as to the danger of exposing the clear construction of acts of Parliament, to those who would bring down their forgotten books, and wipe off in this court the cobwebs from decretals and canons, of which they know nothing. For these reasons, and thinking myself bound by the act of Parliament and the practice which has prevailed, I think the rule must be discharged."

The Court being equally divided in opinion, the rule was accordingly not made absolute.

The following letter, addressed to one of the Clergy of this city, tells its own story. The writer is one of our most active and zealous young Churchmen, and deserves in his labors the support of his brethren.

FRANKFORT, Kentucky, Feb. 18, 1848.

Rev. and Dear Sir,—Knowing you to be deeply interested in every attempt to advance the cause of "Christ and the Church," I venture to address you, hoping that, through your influence, we may be able to get help from our eastern brethren, towards the building of a Church. As this is a call often made upon them, I will state, at once, the reasons which lead us to think that *ours* is a *peculiar* and *pressing* case.

This is a Missionary Station, which, having been begun in the middle of the most violent opposition and prejudice, was retarded in its growth by a variety of causes, and there seemed every prospect of its coming to an untimely end. Those who knew the importance of the place, (being the capital of the State, where the Legislature is in session for two or three months, in the winter, and where the courts assemble, at intervals, during the whole year,) felt extremely anxious to have the Church permanently established here.

After remaining vacant for many months, and making several unsuccessful attempts to secure a Clergyman, I was induced to come, and began operations in December, 1846. I found a hand-full of zealous and devoted Churchmen, assembled in a small building, which will accommodate about 150 persons,—but what was lacking in numbers, was more than made up, by an ardent love for the truth, and an earnest desire to do all in their power, to advance the interests of Zion. Since then, the Church has been opened twice on every Sunday—a Lecture during the week, kept up—the children catechized monthly—a class of catechumens instructed with reference to Confirmation—about 70 infants and adults, baptized—the number of communicants increased to nearly 40, and the regular attendants on our services in the same proportion. Indeed, when any other place of worship is closed, we are very much crowded. It is a great cause of disquietude to us, that in consequence of our want of room, the colored population are almost entirely shut out. Besides the particulars just named, we have, during the past year, contributed $100 to missions, and purchased a fine bell, which will answer for a large Church. But what I consider the most important step of all, we have in successful operation *two parish Schools*, in which, under the direction of competent and faithful teachers, 60 poor children, *who do not belong to us*, are taught gratuitously, the ordinary English branches, and carefully trained up in the Church's ways. Many of them have learned the catechism, (which is a regular text-book,) and every Holy-day, is celebrated by appropriate services and instructions. Besides these labors at home, which have suffered no interruption whatever, I have travelled about 1000 miles, in the discharge of Missionary duty;—have succeeded in organizing a parish in a town where our services were before unknown, and have, also, a regular appointment at another place, 17 miles from this. I preach in the State Penitentiary once a month, and, during the last winter, officiated 50 times as Chaplain of the Legislature. I do not state this in a *boastful* spirit, (my short comings rather call upon me, to acknowledge my unworthiness, than to take pride in success,) but to show, that, by the Divine blessing, *something* has already been accomplished, and if help is now extended to us, that a large amount of good may be done in future.

There is no point in Kentucky, where it is more important to have the Church well represented, as impressions, for good or evil, are carried from the capital to every part of the State. I have been much gratified on several occasions, at being told by strangers who attended Church, that their representatives, from distant counties, had advised them, by all means, to go to the Episcopal Church, when an opportunity offered. If we had a larger Church, (with free seats,) where all who came could be accommodated, and where the services could be seen to advantage, a good congregation might soon be gathered. We are willing to do, *even beyond our ability*, in order to secure these advantages. With our utmost exertions, however, we cannot raise over $3000, and are unable to take a single step, unless, at least, an equal sum be contributed from abroad. Will you not lay our case before our Eastern friends, and persuade them to help us? It will be an investment of money, which will exert a powerful influence on the extension of the Church among us. If we do anything, it must be done *now*.

Although the bitter and open hostility of surrounding denominations has given place, in some degree, to expressions of kindness and regard, it is evident they are making a death-struggle to crush us. A little exertion on the part of those who have the ability to help us, will place us on a firm and immovable foundation, and I send forth this appeal, with the earnest prayer, that it may not be made in vain.

With sentiments of the highest regard, &c.,
Believe me, yours very truly,
JOHN N. NORTON.

P. S. I should have stated that our Church edifice is not only too small, but the lot on which it is situated will not permit its enlargement; and that its location is unfavorable on account of noise, &c., in the vicinity. It will answer well for a parish School, but nothing more.

Contributions to this object will be received and forwarded to Mr. Norton, if left at our office, by the General Agent of the Churchman.

WE have been requested to insert the following correspondence between the Rev. George W. Nichols and the Wardens and Vestrymen of Christ Church, Westville, Connecticut, on the resignation of that Parish by the former:

To *Mr. Newel Johnson, William Loyd*, and others,
Wardens and Vestrymen of St. James's Church,
Westville.

Dear Sirs,—I herewith signify to you my resignation of the Parish of St. James's Church. During my brief stay among you, I have endeavored faithfully to discharge the sacred and responsible duties of my office, and trust that some seed has been scattered, which will spring up and bear fruit unto eternal life, to the praise and glory of God. For all your kindness to me and mine, please accept my grateful thanks, and be assured that I shall be ever happy to hear of your

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* In regard, however, to the person to whom allusion is here made, it is a pleasure to state, that he not only lived long enough to remove the unfavorable impressions which he had made on the minds of many, by his earlier course, but for many years before his death, to enjoy the general respect and confidence of his brethren.

prosperity. With much regard, I am yours, &c.,
George W. Nichols.

Rev. George W. Nichols. Dear Sir.—The undersigned, in accepting your resignation of the Parish of St. James's Church, would respectfully say, that we regret exceedingly, that the peculiar circumstances of our parish, at the present time, seems to render such a step necessary for the welfare of both parties. The parish has long been laboring under pecuniary embarrassments, which measures are now being taken to remove. After this, it is hoped that services will again be resumed. That you have, during your sojourn among us, endeavored faithfully to set forth the truths of the Gospel, we have no doubt; and in parting with you, please accept from us, and the Society in general, our heart-felt wishes for your future health, and prosperity of yourself and lady.

Yours, with much regard,
William Loyd,
On behalf of the Wardens and Vestry.

New Publications.

Laneton Parsonage, Part II. By the author of Amy Herbert, etc. New York and Philadelphia. Appletons. 12 mo., pp. 225.

We have read this new volume of Miss Sewell's with great pleasure, and think it equal to any of her previous productions. It is a vivid picture of the school-life of girls, under favorable circumstances, with a lady at the head of the Institution of sound principles and judicious management. Not only the more open and ordinary faults of girls, at this important period, are laid bare with a master's hand, but also those more hidden and specious ones, which the keenest parental eye often fails to discover, and of which the child herself is, most frequently, lamentably ignorant until she has been led to commit some palpable offence, which at once startles her, revealing the hidden sin which has been festering in the innermost recesses of her heart. No parent, teacher, or pupil can fail to profit by the perusal of this admirable volume. On our fourth page, will be found a brief extract, containing a conversation between Mrs. Carter and some of her pupils on the proper way of spending the Lord's Day. It is a singular coincidence, that the Calendar of last week contains precisely the same extract, with the same heading. Ours was in the printer's hands when the Calendar was received.

A Christmas Greeting. Thirteen New Stories, from the Danish of Hans Christian Andersen.—New York: C. S. Francis & Co: 18 mo., pp. 165.

This is the first volume of Hans Andersen's writings which we have seen. We have not been able yet to give it a careful perusal. The following notice of the author, and of his peculiar and rare characteristics, is from a very high source, the Christian Remembrancer:

"We have placed Andersen's name at the head of our list, in gratitude for the delight and amusement his stories for children have afforded us. When Fairyland seemed lost to us, or peopled by a new race of utilitarians, who spoke its language and tried its spells in mere slavish imitation, without comprehending their use or meaning; a poet from the North has made fresh flowers bloom there, and brought it back again to our hearts and eyes in brighter colors and stronger outline than before.

"In these days, children, it seemed, might command everything in literature, for their instruction and amusement, but *one*. The press teems with stories, clever, lively, edifying—the work evidently of superior minds; we feel them to be well written, and with a good and pure aim; and, as such, we read them with pleasure and interest; but, even as we read, the wonder comes upon us, why will not this last? why, good and improving as it is, showing, too, a knowledge and experience of children's and of human nature—why will it be so soon forgotten; so that what is talked of and quoted now, will not be heard of a few months hence? It is not want of cleverness, it is not want even of nature. Why will it not live? It must, we think, be no uncommon subject of regret to many, who have been led, for their children's sake, or by their own taste, to read the voluminous writings, now issuing for the young—that, though they have influence as a whole, and, with the force of a stream, bear the mind in their direction, yet each drop of the stream shines but its own short hour, and leaves no trace behind.

"The secret of this short-lived success is, we believe, the want of *invention*. One age surpasses another in intellectual quickness, in talents, in acquirements, in universality of mental culture, and consequently in the number and ability of its writers. But we are not disposed to think that any of these advantages, valued as they ought to be, can produce, or we may say create, invention. And, therefore, the mere superiority in such qualities by no means implies a larger amount of the inventive faculty in one age than in its predecessor. This inventive or imaginative power is the crown of all other intellectual gifts; it is the light, the salt, which illuminates and perpetuates all the rest, and the only *necessary* quality for lasting fame. That is, a work deficient in a hundred points of what is considered good writing, still takes hold of men's minds, and keeps this hold, if only what it says is at the same time new and true."

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"The stories of Hans Andersen, simple as they are, appear to us to possess the magic gift, for the want of which so many others fade, and are forgotten."

Thirty-Sixth Annual Report of the Trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania.

This Report, from the pen of the Corresponding Secretary, the Rev. Dr. Clay, was read before the Society, at its annual meeting, January 6. The Society gives particular attention to the supply of destitute sections of the State with the Ministry of the Church; and has, during the period of its operations, been instrumental in bringing into existence, or in aiding, in their own first feeble efforts to obtain an existence, twenty parishes, now self-supporting, beside some nine others, rapidly growing into strength. The present number of Missionaries is twenty-six. We regret, however, to learn from the Report, that it is very doubtful whether the Society can continue this number, promising as are their labors, and greatly as they are needed, in consequence of the depressed state of its finances. The Treasury is overdrawn two hundred and twenty-five dollars and eighty-four cents. We fear it is in Pennsylvania as in New York, where there is a certain class of Churchmen who will give nothing, or next to nothing, to the Missions of the Diocese, because they cannot have the exclusive control of them. It is not enough that the Missions are conducted upon a fair and impartial basis—that no favoritism is allowed—that no man is proscribed or neglected, because he is not of the same school of theology with the governing body. All avails naught so long as they or their party-representatives are not in office. While this is the case, they will give nothing—or a miserable pittance, just enough to save them from violating the letter of the Canon—even although the Missionaries go without their stipend, Churches are shut up, and souls lost.*

The Advancement Society also looks to the aiding of young men in their preparation for Holy Orders—of whom *four* are now on its books—and to the distribution of the Holy Scriptures, of which three hundred and thirty-three copies have been issued, beside two hundred copies of the New Testament. There is a separate fund, specially devoted to this object. The Female Episcopal Tract Society, and the Bishop White Parish Library Association, though not formally connected with the Society, are viewed as auxiliary Institutions. The last-named association distributed, during the year, 332 volumes of standard works among the Clergy.

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*Out of six of the leading influential and wealthy—so-called—Evangelical parishes in New York and Brooklyn, four did not contribute a cent, last year, to Diocesan Missions, and of the remaining two, one gave $1 50, and the other $1!

Twenty-seventh Annual Report of the Bloomingdale Asylum for the Insane. By Pliny Earle, M. D., Physician to the Asylum.

This well-known and admirable Institution is situated on Harlem Heights, seven miles from the City Hall, and about a quarter of a mile from the banks of the Hudson, which it overlooks. The farm contains about fifty-five acres, about thirty of which are under cultivation—a large portion being devoted to grass and shrubbery, so as to give, with its numerous and beautiful trees, the appearance of a beautiful English homestead. Everything bordering upon a prison-like appearance has been avoided, and every effort made to surround the building with agreeable prospects. The patients are encouraged to engage in manual labor, and daily to take recreative exercise in the open air. Scientific Lectures are delivered from time to time.—A miscellaneous library is open to the patients, who also engage in various games and social amusements. Corporeal restraints and coercive measures are rarely used. A Clergyman of the Church is engaged as Chaplain of the Asylum, and a service is held every Sunday, at which the average attendance is about eighty-five out of one hundred and forty, and their deportment marked by good order and decorum. The following statistics are gathered from the Report:

There were, at the close of last year, 145 patients, and only 104 in 1843, and 106 in 1845. 143 patients were admitted in 1847, of which for insanity 126, the others being inebriates. Of the 126, 62 were single, 56 married, and 8 widowed. 23 were attacked under 20: under 30, 43: under 30, 33; under 50, 13; over 50, 12. In 1847, 116 patients were discharged, of whom 18 were no better, 23 better, 17 much better, and 58 cured; six of the patients who had left in an improved state are now quite well. Of 13 patients who died during the year, 5 were alarmingly ill when received.

Cordially approving of the Children's Magazine, we with pleasure insert the following, from the Church Times:—

The Children's Magazine.—This excellent little work is not by any means sufficiently circulated in this diocese. There are hundreds of families in which one or more copies might be taken, and *ought to be* taken, in which the work is not known even by name. Its excellence and influence are little dreamed of by those who have not taken pains to make themselves acquainted with it. We have before us the quarterly number (for it is issued both quarterly and monthly, as subscribers may prefer to take it,) for January, February and March of the present year, and consider it as cheap a book, and as valuable of its kind, as we have ever seen. No less than thirty articles, twelve of them original, diversify its pages, and three excellent engravings on tinted paper beautify them. The poetry is of the highest excellence, and the selection of subjects both in that and in the prose articles, is judicious in every respect. All this (72 pages) done up in the neatest style, for a single "fip!" or twenty-five cents a year. A better, more attractive, or more useful child's book, it would be hard to find. No Churchman's child ought to be without it.

Foreign Intelligence.

The Diocese of Capetown, South Africa.—The British nation has held undisturbed possession of the Colony of the Cape of Good Hope, since it was taken from the Dutch by Sir David Baird, in 1806. Many thousand emigrants from Holland were then resident in the Colony. For these, an ample religious establishment had been provided by their Government; and an arrangement was made, when the Colony was ceded to the English, that the latter should maintain the Dutch ministers, and that the then existing establishment should be continued. This has been faithfully adhered to. The Dutch establishment has been not only maintained, but extended; so that there are now upwards of thirty Dutch Reformed Ministers maintained on very liberal stipends by the Colonial Government.

In the meanwhile, England has been pouring emigrants into the Colony, until they now amount to 50,000 souls. For these, the Colony supports, in the same way as the Dutch ministers are supported, in whole or in part, eight clergymen; beside whom, there are two Military Chaplains, and three ministers maintained, at least in part, by contributions from the mother country, who officiate in English. Thus altogether, when the Colony was erected into a Diocese, there were thirteen clergymen of the Church in a territory equal in extent to Great Britain; or, if the Provinces of Victoria and Caffraria be included, twice the size; containing, without those Provinces, a population of nearly 200,000 souls; and with them, of perhaps double the number.

In this state of things, it is by no means surprising that many of the English inhabitants should, for want of proper ministerial superintendence, have fallen away in a great measure from their Christian profession and allegiance. Numbers are said to have joined other communions, in which they found better provision for their spiritual interests than their mother Church afforded; and a still larger proportion, cut off from the means of grace, become wholly indifferent to them. The important settlement of Port Natal, with 800 British emigrant inhabitants, chiefly members of the Church, was, in 1847, without a single clergyman, either in the province, or within four hundred miles of it. To make the matter worse, a regiment of troops was stationed there, without a chaplain, and 90,000 heathen were congregated around the British settlements, and under their protection; without a single minister of religion, for settlers, soldiers or natives. The whole length of Caffraria was in the same condition of religious destitution. In the whole district of Knysna, with a considerable European and native population, there was no religious instructer of any kind. The Bishop of the diocese, in December, 1847, estimates his immediate wants at *twenty* clergymen (including two for the island of St. Helena, 'a most interesting part' of his diocese) without any reference to direct missions to the heathen. For their support he will require £2000 a year. The whole amount then raised by the Church in Great Britain for the Cape Colony, did not exceed £500 a year. In the meanwhile, other communities were supporting *two hundred* ministers of religion in Southern Africa, at a cost of £20,000 per annum; and twelve other religious bodies had monthly meetings at Cape Town for the purpose of promoting missions to the heathen, while the Church of England was without any organized system at work for the discharge of that duty. The Presbyterians, Wesleyans, Independents, Moravians, Baptists, the Rhenish, Paris and Berlin Societies, and the American Board, all had missions in active operation, and the Church of England *none*. Much success had attended their efforts, while the Church had not yet entered on her work. Even Mahometanism was busy, counting about 8000 *recent converts* in Southern Africa, and the work still going on.

That false system was introduced into the Cape Colony the dominion of the Dutch, who imported Mahometan slaves from Malacca. Some of these acquired freedom and wealth, and in their prosperity took care for their brethren in bonds. The result was, that when universal emancipation took place under the British government, the bulk of the former slave population having to choose a religion for themselves, preferred Mahometanism, the faith of their former brethren who had not forgotten them in their need, to that of their enslavers and owners. Doubtless, other and less pure motives mingled with that of gratitude; but it is admitted, that Mahometan benevolence did much toward the conversion of the emancipated population. It is even stated, on unquestionable authority, that conversions from Christianity to Mahometanism are by no means unknown in the Colony. This certainly does not tell to the advantage of the Dutch Presbyterian establishment, with its thirty clergymen!

Bishop Gray asks for £2000 a year, for five years, to carry on his work. Of this, in December last, he had secured £1600. In addition to the annual provision, he required a capital of £6000, partly for the passage and outfit of missionaries, partly for expenses attendant on the establishment of worship in different parts of the Colony.

He was much encouraged by the readiness of fit men to offer themselves for the work. At least *fifty* offers to accompany him had been made. Of these he had selected *fourteen*. In two cases, the parishes and neighborhoods where the clergymen offering had been previously settled, made up each £100 a year toward their support. Many other special contributions have been made, for the maintenance of missionaries, and the erection of churches.—*Church Times.*

The Diocese of Melbourne.—The Province of Port Phillip is situate at the south-eastern corner of Australia, and comprehends a territory nearly as large as the island of Great Britain. The country is generally fertile and well-watered, holding out the most encouraging prospects for the industrious settler. Hence, about eleven years ago, some of the inhabitants of the opposite island, Van Diemen's Land, passed over to it with their flocks. These were followed by others from the same and neighboring Colonies, and from England itself, and a flourishing settlement soon sprung up. The town of Melbourne, which now contains *more than ten thousand inhabitants*, was founded; afterwards that of Geelong, about fifty miles distant, which contains *two thousand*; and that of Portland, two hundred and and twenty miles to the West, containing about eight hundred; together with several smaller towns at different points of the coast, which promise shortly to become places of importance. The larger portion of the people, however, spread themselves through the interior; and are now living, after the manner of the ancient Patriarchs, with their flocks and herds, forming little farm establishments, almost wholly isolated from one another. The Colony, thus established, is represented as being exceedingly prosperous, and growing rapidly both in population and wealth.

In the beginning of 1847, there were churches only in the three towns of Melbourne, Geelong, and Portland; three clergymen, one resident in each town, serving them. The other rising towns, and families resident in the interior, were then utterly unprovided for. As the necessary consequence the greater numbers of those who inhabited inland stations had already abandoned all the outward marks of Christianity. Of the larger number, it might be said with truth, that they never prayed, they never read the word of God, they paid no regard to the Sabbath as a day of holy rest, they no longer sanctified marriage by any religious ceremony, they wholly neglected baptism; while those who, having formerly enjoyed and profited by the spiritual privileges of the mother country, yet retained and cherished the recollection of those happier days, watched with alarm the progress, which they felt themselves unable to arrest, of ungodliness and infidelity.

Over the population thus circumstanced, about 3500 in number, Dr. Charles Perry was last year appointed Bishop.

He set out with the determination, if possible, to take out with him seven or eight men, either in holy orders or ready for ordination, to be added to the three clergymen already in the diocese, by settlement in different parts of the Province, though whom even the most distant settlers might have the opportunity of at least occasionally hearing the preached Word, and joining in the Services of the Church. Great difficulty was to be expected in finding persons at once fitted for such service, and willing to undertake it; but within a short time the bishop met with several, whom he had good grounds to regard as faithful and devoted servants of Christ, who were willing to offer themselves to be his companions, and had the prospect of engaging as many as he wanted, upon his being enabled to secure to them and their families suitable maintenance. In order to do this, he set about the collection of a Diocesan Fund, out of which he might provide for the maintenance of his assistants for at least five years, and set apart beside, £1500 or £2000 for assisting the Colonists to build churches and establish Schools. With this collection he was making good progress when the time for his embarcation arrived, and it will go on to completion, under the auspices of a Committee associated for the purpose.—*Church Times.*

Domestic Intelligence.

For the Churchman.

At a meeting of some of the Clergy and Laity, held in the Seminary Buildings, on Friday, the 3d inst., an *Ecclesiological Society* was organized. After the adoption of laws, the Rev. Dr. Forbes was elected President, and the Society's Committee were appointed. Mr. Frank Wills was chosen Architect, and the election of Vice Presidents was postponed until a future meeting. It is now thought desirable to give to the Church generally a copy of the laws by which the Society will be governed, and some account of its intended operation. For this purpose we request the publication of the following document:

A STATEMENT OF THE OBJECT AND INTENDED OPERATIONS OF THE SOCIETY, READ AND ADOPTED AT ITS PRIMARY MEETING.

"The object of the Society shall be, to promote the study of Ecclesiastical Architecture and Antiquities."

The great want of some competent body in this country, to give advice in questions of Church Architecture and Church Arrangement, has led many, both of the Clergy and of the Laity, earnestly to desire the formation here of an Ecclesiological Society, to which those who were in want of information might apply, and which should become the vehicle for diffusing a truer and more extended knowledge of the subject through the Church.

With a view to the formation of such a Society, a body of laws has been drawn up; but as they do not enter into detail as regards the object and intended operations of the Society, it was thought best to lay these briefly but clearly before this meeting.

The great advancement which has been made, within the last ten years, in the study of Church Architecture, is due mainly, if not entirely, under God, to the efforts of the English Ecclesiological Societies; and this advance has been made by them chiefly by their thorough and careful study of the old Parish Churches and other Ecclesiastical buildings of England. From this means of acquiring knowledge, we are cut off. We must, therefore, for the present, have recourse to books—especially the publications of the English Societies, whose footsteps we must be content, for the present, to follow; not taking them implicitly as guides, but looking to them as our principal source of information.

The Society's first object, then, will be the collection of a complete Ecclesiological Library, embracing all the publications of the societies in England, all the best works on Church Architecture and Church Arrangement, and also those on Decorative Painting and Church Music, as well as any other works which bear on the general subject. The publications and transactions of the English Societies will probably be presented to us. If not, the Society must purchase them. To an Ecclesiological Society in this country, a complete library is essential, and the forming of it should be the first thing attended to. This collecting of a library, however, is but a preparatory step, though a necessary one, towards the ultimate object of the Society—the diffusion, through our branch of the Church, of a purer taste and greater knowledge in Ecclesiastical Architecture. The principal duty of the Society, for the present, will be the furnishing of information on questions of Church Architecture, Church Arrangement, &c., to all that apply to it; but as its means increase, its influence will also be extended by the publication of such works as shall from time to time be thought best.

The reading of original papers before the Society, will, it is hoped, elicit much valuable information, which will thus be spread among its members.

In addition to this, it is recommended that there be a periodical published, either monthly or every two months, under the direction of the Committee. The greater part of this publication would, for the present, consist of a reprint of the most important and practical articles in the back numbers of the "Ecclesiologist." A portion would be reserved for original articles: another for notices of new Churches, and a fourth for the answers to correspondents.

THE LAWS OF THE NEW YORK ECCLESIOLOGICAL SOCIETY.

I. The Society shall be called "The New York Ecclesiological Society."

II. The object of the Society shall be, to promote the study of Ecclesiastical Architecture and Antiquities.

III. Church membership shall be required of all who would become members of the Society.

IV The Society shall consist of a President, Vice Presidents, an Architect, Honorary and Ordinary members.

All members shall be elected either by the Society by ballot, or the nomination of a single member, approved by the Committee; or, during the recess of the Society, by the unanimous vote of the Committee on the nomination of three members. In either case, the form of nomination shall be as follows:

I, (or we,) the undersigned, do hereby recommend ——, of ——, to be a member of the New York Ecclesiological Society, believing him to be disposed to aid its designs. (Signed.)

V. Every Bishop becoming a member of the Society shall be ex-officio Patron of the Society.

VI. Every member shall pay an annual subscription of Five Dollars, to be due on the first of January in each year. Any member may compound for all future subscriptions by one payment of Fifty Dollars.

VII. If any member's subscription be in arrear for one year, he may be removed from the Society after due notice, at the discretion of the Committee. No member shall be considered entitled to his privileges as a member whose subscription is in arrear.

VIII. The affairs of the Society shall be conducted by a Committee of six members, three of whom shall be clergymen. They shall be elected at the Anniversary meeting, in the month of May, in each year, (the day and place being appointed by the Committee;) and of them three at least shall have been members of the Committee of the preceding year. The Committee so elected may subsequently add to their number.

IX. The Committee shall elect out of their number a Chairman, a Treasurer, and not more than three Secretaries.

The President, and such of the vice Presidents as are pleased to attend, are members of the Committee. Any other member of the Society may attend the regular meetings of the Committee, but shall have no voice nor vote in their proceedings.

Two members, not being members of the Committee, shall be chosen annually by the Society, at the same time with the Committee, to audit the Society's account.

XI. The Society shall meet on the first Monday in January, April, July and October, in such place as the Committee shall appoint; and at every such meeting an original paper shall be read on a subject, and by a member appointed at a previous quarterly meeting.

The Committee shall have power, at any time, to call a meeting of the Society.

XII. The Officer in the Chair shall be sole interpreter of the Laws, and shall have unlimited authority in every question of order.

XIII. The regular meetings of the Committee shall be held on the first Monday of each month.

XIV. These Laws shall not be altered except at a stated meeting of the Society, and upon a vote of two-thirds of all its ordinary members.

This Society, as will now be seen, is not to be confined to any particular city or diocese, although it has its centre in New York. We therefore earnestly invite the interests and active co-operation of all Churchmen who may be disposed to aid our design, trusting in this way to serve the Church of Christ and the glory of God.

In behalf of the Society,
Thomas S. Preston,
Recording Secretary.

All communications must be addressed to the Corresponding Secretary, Mr. R. Ralston Cox, Gen. Seminary.

Massachusetts.—We learn from the Springfield Republican that the new church at Cabotville, (Grace Church, Rev. Mr. Croswell, minister,) has been completed, and was opened for Divine Service on Sunday, 12th inst.—*Calendar.*

Pennsylvania.—*Ordination and Confirmation.*—On Quinquagesima Sunday the Rt. Rev. Dr. Potter held an ordination and confirmation in the Church of the Ascension, Philadelphia. Mr. Richard S. Trapier was admitted to the holy order of Deacons. Morning Prayer was said by the Rev. Dr. Williams, and the Lessons read by the Rev. J. M. Douglass, Presbyters of the Diocese. The sermon was preached by the Bishop. The candidate was presented by the Rev. F. Ogilby, Rector of the Church of the Ascension. The Bishop was assisted in the Communion Service by the Rev. Dr. Lyons. The Rev. Wm. S. Hinds, of Philadelphia, was also present.

The Rev. Mr. Trapier, who has served for 17 years in our navy, it is understood, will have the charge of the Floating Church for Seamen, about to be erected in this port. We congratulate "the Churchmen's Missionary Association for Seamen" in having secured the services of one so well qualified to carry out their admirable designs.

Twelve persons were confirmed, including one in private. Several candidates being prevented from attending by illness, the Bishop will hold a second confirmation during the year.—*Banner of the Cross.*

Mr. Editor,—I imagine that no more gratifying intelligence could be given to the majority of your readers in this city, than the announcement that Philadelphia at last is to have a church—such a building as will require the exercise of no courtesy in applying the term—an edifice that will need no guide to define its intended use; but far above all this, such a structure as will be worthy of Him to whose glory it is to be erected, and whose praise is to be sung therein.

The need of such a building the coldest hearted Churchman, or the merest sciolist in Ecclesiology must sadly feel, for with the exception of old Christ Church, and this even in its present condition much mutilated (if I err not) from the original, there is not in our midst an isolated edifice having so much as the *essential parts* of a church; for the enormities of modern erection no excuse save the good intentions of the originators can be offered.

This void is about being filled, for under the exertions of a few Churchmen arrangements have been so far consummated, and truly "a consummation devoutly to be wished" as to warrant the immediate prosecution of the work.

A lot of ground on the north side of Locust street, west of Schuylkill Seventh street has been secured for a site, and plans submitted by Mr. Jno. Notman have been adopted.

The church will consist of a chancel 38 feet long, by 23 feet wide, with sacristy on north side, nave 100 feet long, 28 feet wide, with aisles 14 feet wide, clerestory, and tower and spire 175 feet high, the tower, which is 22 feet square, will be in second bay of south aisles, and used as a porch; the chancel will possess a screen, and be furnished with sedilia, Bishop's seat, and credence; with a rich five light widow at the east end, and two light windows on the sides.

Orientation will of course be preserved; the style of Gothic selected, is probably best technically known as "Decorated;" the material to be brown sand stone, with all the arches, doorways and windows finely dressed, the roofs of oak are all to be open; and the floors (if desired) to be of encaustic tiles. It being intended to have a large number of free sittings, claims for co-operation can and will be made upon Churchmen generally, and which 'tis hoped will be cheerfully responded to.

St. Mark's day has been chosen for laying the corner-stone, and this with great propriety, inasmuch as that holy Apostle has been selected as the Patron Saint. [*Ibid.*] G.

Maryland. — *Confirmation.* — On Quinquagesima Sunday, fourteen persons were confirmed in St. Timothy's Church, Catonsville. Of these seven were pupils of St. Timothy's Hall.—*Church Times.*

North Carolina.—The Bishop of the Diocese held an ordination in Christ Church, Raleigh, on Quinquagesima Sunday, the 5th inst., and admitted to Deacon's orders Mr. J. B. Donnelly. Morning Prayer was said by the Rev Dr. Mason, the Rector of the parish, who also presented the candidate. The Bishop preached and celebrated the Eucharist. The Rev. Messrs. Freeman and Hubbard were present.

The Bishop, in the afternoon of the same day, held a confirmation in the chapel of St. Mary's Hall. Seven of the pupils of St. Mary's were confirmed. The Rev. A. Smedes, the Principal of the Institution, read the Confirmation Preface.

South Carolina.—*Society for the Advancement of Christianity in South Carolina.*—The 38th Anniversary—the day before the meeting of the Annual Convention, was commemorated as usual. After "Morning prayer" at St. Michael's Church, the Rev. W. Dehon, Rector of St. Stephen's Parish, and the Church of the Epiphany, and Trinity Church in St. John's Parish, preached the Sermon (which we expect to publish) from the text "Thy kingdom come." The obligation of the Missionary work—the extent of it in South Carolina, and the peculiar, though not exclusive claims of this branch of Missions, were judiciously and earnestly enforced. The members convened at the Library room, heard the report of the Board of Trustees; appointed a Committee to report amendments to the Constitution; and elected their officers. Several gentlemen became members of this valuable Society on that occasion.

Convention of the Diocese.—The 59th Annual Meeting was held February 9th-11th. "Morning prayer" was read by the Reverend Rector of Trinity Church, Edgefield—the holy Communion was administered by the Bishop, assisted by the Rector of St. Helena's, Beaufort, and the two senior Deacons—the alms were collected by the Rector, and Assistant Minister of St. Michael's, and by a Deacon. The Sermon was by the Rector of St. Paul's, Radcliffeboro'; his text was from ix. Mark, 50th v.—"Have salt in yourselves, and have peace one with another," and his topics, the fault of Diotrophes, who loved the pre-eminence—and the true nature of intolerance. Our readers, we trust, will be gratified by the perusal of it in our next number.

A resolution was passed, recommending "the School of the Diocese" to the patronage of the Church, that it may be enabled to educate the destitute gratuitously, and all others at reduced prices, and that a Sermon and collection be had in behalf of these good objects.

Another resolution was passed, recommending "Calvary Church" intended for the better, but not exclusive, accommodation of the colored people, that largest class of our poor. When the Journal is printed, we may give an abridged account of it.—*Charleston Gospel Messenger.*

Florida.—At a meeting of the Standing Committee of the Diocese of Florida, December 20th, 1847. "*It was resolved unanimously*, That by virtue of the authority vested in the Standing Committee, they invite the Rt. Rev. Christopher E. Gadsden, Bishop of the Diocese of South Carolina, to extend the benefits of his Episcopal visitations, to such parts of Florida, and at such times as may be convenient and agreeable to him."

Resolved, That a copy of the foregoing be transmitted to Bishop Gadsden, signed by the President, and countersigned by the Secretary of this Committee.

A true copy from the minutes.

Francis H. Rutledge,
President of the Standing Committee.
F. Epgers, *Secretary.*

Extract of a Letter from Rev. Dr. Rutledge.—I take pleasure therefore, in forwarding (as above,) a formal invitation to you, to visit such places in Florida, and at such times, as may be convenient and agreeable to yourself, and to render such services as a Bishop only can perform. We are greatly in need of clergymen and missionaries; can you help us in obtaining 3 or more—for whom ample provision can be made. The Churches at Apalachicola and Jacksonville are without ministers. For Monticello and neighborhood, (*to operate between the two,*) the services of an unmarried man, might be very useful, and a salary, I think, of $500 secured to him. The people of Marianna also, have raised by subscription $500, and desire that a young clergyman might be sent them. Pray do for us what you can in this way. If the now vacant Parishes, are not soon supplied, we have much reason to fear that our people will join the sects, who are more numerous, enterprizing and persevering than ourselves.—*Charleston Gospel Messenger.*

Clerical Changes.

Rev. Jas. B. Donnelly has been appointed minister of St. Matthew's, Hillsborough, Orange county, N. C

The Rev. J. G. Downing has accepted an invitation to become the Rector of St. James's Church, Muncy, Lycoming county, Pennsylvania, and entered upon his duties.

The Rev. George W. Nichols has resigned the rectorship of St. James's Church, Westville, Conn. Post office address for the present, Greenfield Hill, Fairfield county, Conn.

Married,

In St. Paul's Church, Augusta, Ga., on the 2d inst., by the Rev. Edward E. Ford, the Rev. Charles H. Hall, of the Diocese of New York, to Annie M., daughter of Henry H. Cumming, Esq., of Augusta.

Died,

At Newtown, L. I., on Sunday, March 5th, Mrs. Jane Hunter, in the 67th year of her age.

At Newtown, L. I., on the 12th ult., Charles A. Hunter, in the 30th year of his age.

Died, at Burlington, N. J., on 11th inst., aged 63 years and 6 months, Miss Rachel B. Wallace, daughter of the late Joshua M Wallace, of that place—a name still dear to his country, and still more to his Church. His daughter followed through life in paternal footsteps. Humble-minded, gentle and affectionate by nature, she was formed, through grace, on the model of the Church services, in which she scrupulously lived—and may (in the estimate at least of one who knew her long and well) be here recorded as an example of the blessed influences of those services where the good seed falls on good ground—on "the honest and good heart that hears the word and keeps it." Now that she is gone, we may truly say that she was a rare specimen of the child-like and single-hearted Christian, such as we may believe the preaching of Apostles went to form when religion was a matter not of the head, but the heart. Her death was like her life—calm and peaceful. Though in truth she died *of* sorrow, through the calamitous death of one very dear to her—yet not *in* sorrow, for she looked at death as a Christian; and it is a touching circumstance, and one that accords beautifully with her life, that she drew her last breath just as her Bishop closed his *last* words of prayer and benediction following the Communion and Visitation Office of the Church. M.

Notices.

CHURCH OF THE CRUCIFIXION,
Rev. J. F. Schroeder, D. D., Rector.

Divine Service will be held three times every Sunday, at the STUYVESANT INSTITUTE, in Broadway, opposite Bond street, at 10 1-2, A. M., 3, P. M., and 7 1-2, P. M.

New York, March 18, 1848.

EMMANUEL CHURCH,
Corner of Prince and Thompson streets.

This church is now open for Divine Service on Sundays at 10 1-2 o'clock, A. M., at 3 1-2, P. M., and at 7 1-2, P. M.

The Rev. Dr. Henry, Rector of St. Clement's Church, will preach on Sunday evening next, March 19th.

New York, March 18, 1848.

☞ The Rev. Henry Anthon, D. D., Rector of St. Mark's Church, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, March 19.

Divine Service will commence at half-past 7 o'clock.

New York, March 18, 1848.

ST. PAUL'S COLLEGE,
College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department at the age of ten years—and into the collegiate classes whensoever they posses the requisite qualifications of learning. Application to be made to J. G. Barton, Rector. Feb. 19.—6t

Acknowledgments.

For the Churchman.

Mr. Editor,—May I trouble you with the enclosed, as the best means of forwarding the donor's sound and pious wish, as well as that of the Society?

J. McVickar, Chairman, &c.

Rev. and Dear Sir,—Please remit the enclosed sum of $10 to Bishop Southgate, to aid him in the publishing of a proposed treatise upon the Anglican branch of the Church Catholic. I refer to the tract, a synopsis of which appeared in the Churchman of the 19th of February. God grant that it may tend to bring our Eastern brethren nearer to us! Yours, with very high regards,

H.

Domestic Missions.—Since his acknowledgment of the 7th inst., the Treasurer has received the following contributions:

From Ladies' Missionary Society, Trinity ch, Newtown, Ct, 36; James Parrish, per Mr Dana, 1 50; St John's, Quincy, Ill, of which 7 is for Ill, 25; Battle Creek, Mich, 12; St John's, Lafayette, Ind, 15; offerings of St Mark's ch, New York, 6 12. Total, $95 62.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, March 14, 1848.

Foreign Missions.—Since his report of 7th inst. the Treasurer acknowledges the receipt of the following amounts:—

From St Thomas's ch, Battle Creek, Mich, 6 78; Emma Wiltberger, Rock Creek parish, D C, Africa, 10; St Paul's, Norfolk, Va, 20; through Rev Wm Payne, Hartford, Ct, anonymous, 10; St John's, Quincy, Ill, 13 70; St Paul's, Paris Hill, N Y, China, 5; monthly offering, St Mark's ch in the Bowery, for China, 2; and one dollar to educate H Anthon, China—3; St James's, Zanesville, O, through Rev Dudley Tyng, 37 50; Christ ch, Hartford, 52 50; do, for Constantinople, 5—57 50. Total, $156 70.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, March 14, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs Henry Laight, donation, 20; subscription, 5—25; St John's ch, Mount Morris, W N Y, Rev Maunsell Van Rensselaer, 1; Mrs Elizabeth Townsend, Mount Morris, 1; Samuel Davis, 2; S M Hitchcock, 2—annual—4. Total amount, $31.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, March 14, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From "H," by the hands of Rev Dr McVickar, for publications in Oriental language by Bishop Southgate, 10; St John's ch, Mount Morris, W N Y, Rev Maunsell Van Rensselaer, 1; Mrs Henry Laight, 2; Floyd Smith, junr, 2—annual—4. Total amount, $15.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, March 14, 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 7th inst., the following contributions, viz:—

From St Thomas's ch, New York, Rev Dr Whitehouse, 100; St Saviour's ch, Maspeth, L I, Rev William Walsh, 14 56; Church of the Epiphany, New York, Rev Lot Jones, 9 66. Total amount, $124 22.

C. N. S. Rowland, Treasurer,
55 Water street.

March 14, 1848.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for "The Fund for Aged and Infirm Clergymen," since his acknowledgment of 29th ult., the following contributions, viz:

From St Paul's ch, Glen Cove, Rev Wm A Jenks, 1; Christ ch, Hudson, Rev Isaac H Tuttle, 16; St John's ch, Islip, Rev Wm Everett, 3 50; St Paul's ch, Patchoque, Rev Wm Everett, 1 50. Total amount, $22.

C N S Rowland, Treasurer
of the Convention P E Church, N. Y
55 Water Street.

New York, March 14, 1848.

THE POOR.

Free Church of the Holy Evangelists.—The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a friend, 2; from A, 5; from M R, 5.

Benj. Evans, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street.

March 14, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From M R, 5; By Messrs Stanford & Swords, from D H, $5.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

Lot Jones, 77 2d Avenue.

New York, March 14, 1848.

Chapel of the Holy Comforter.—The undersigned acknowledges with much pleasure the following gifts for his Mission on the North River:

Enclosed in a letter from Rev P P Irving, $10—through Messrs. Stanford & Swords, for the purchase of books; from a member of the Society for the poor and destitute, 5; from Messrs. Stanford & Swords, upwards of 50 volumes—also, from Floyd Smith, Jr, 3 Prayer Books—all to be given to Seamen and Boatmen.

D. V. M. Johnson, Missionary.

New York, March 15, 1848.

Calendar.

MARCH.

19. Second Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Third Sunday in Lent.

Advertisements.

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March 18—1t

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THE Publisher of the True Catholic begs leave to remind the subscribers to the work of the approaching completion of the *Fifth Volume*. Dissatisfaction has arisen in some instances in consequence of neglect to make *arrangements for payment in advance*, or for *discontinuance*, of a new volume of the work *before the issue of the first number*. The publisher is compelled to be rigid in adherence to the rule requiring *timely* remittance of advance payment or notice of discontinuance. The subscription list of the True Catholic is now probably as widely extended as that of any similar publication in the Church has ever been. It is nevertheless much too small to afford an adequate remuneration to the publisher, while the editorial labors bestowed on it have never received or sought other return than usefulness here and its attendant reward hereafter. This being the case, the publisher considers himself at liberty to ask earnestly of those readers of the True Catholic, who regard the continuance and extension of the work as desirable, (and he knows that they are very many, and number among them names the most honored and influential in the Church,) AN EFFORT AT THE PRESENT TIME TO INCREASE THE SUBSCRIPTION LIST. Should such an effort be made, additional assistance, which will increase the interest and value of the work, may be expected. For its present standing the publisher knows that he has no need to appeal to any vouchers. The occasional notices of the True Catholic in Church papers are, without exception, gratifying to its conductors and friends. From other sources they are supplied with abundant reason to believe that few periodicals (perhaps none with so small a circulation) possess equal reputation and influence.

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March 11.

TO FAMILIES PROPOSING TO SPEND THE COMING SEASON IN THE COUNTRY.—A Church Family, who have had some experience in Boarding, residing in a large and commodious mansion, at a beautiful and commanding point, on the banks of the Hudson, between which and New York steamboats ply in two hours and a half, four times a day, will be glad to accommodate, through the coming season, six or eight families with board and eligible rooms. The arrangements for the household are such, that the terms can be made moderate.

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Families proposing to spend the coming season in the country, are invited to regard this proposal. Such as are thus disposed, may address "Mail," or leave their names and address at the Bible and Prayer Book Depository, 20 JOHN Street, and they will be called on and furnished with particulars.

March 7th, 1848.

GRAND CHURCH GALLERY.

THE Subscriber would hereby give notice, that he has purchased the Establishment, 243 Broadway, known as the "New York Daguerrean Gallery," (opposite the Park) between Murray street and Park Place, New York, where he will be happy to receive all calls in the line of his profession. He has conceived the plan of collecting in a Gallery the Daguerreotype Portraits of all the Bishops and Clergy of the United States; and he respectfully yet earnestly solicits the patronage and hearty co-operation of all Church members, and of all who may feel favorable to the object, to enable him to carry out the said grand, novel, and magnificent plan.

CHARLES TILLINGHAST.

March 4, 1848.

BOOK AND FANCY JOB PRINTING neatly executed at this office.

Poetry.

From Keble's Lyra Innocentium.

ST. JOSEPH.

"He called His Name Jesus."

The glorious Sun, at morn,
Draws round him a soft screen,
Clear haze, of light and moisture born ;
So are the bright forms seen.

His royal cradle round,
Standing in meet array,
Clouds of all hues, not wholly drowned
In dazzling floods of day.

Thou temperest, Lord, the rays
Which in thy manger burn,
Till Faith, in that deep glory-blaze,
Dim shapes of earth discern :

The spotless Mother, first
Of creatures : His mild eye,—
O favored !—who her travail nursed,
And Thy dread infancy.

Him o'er Thee lowly bent,
Or meekly waiting nigh,
Or on some homely task intent,
Yet conscious who is by.

Or on the journey wild,
With duteous staff in hand,
Guiding the Mother and the Child
Across the sea of sand,

Thy Church in memory views ;
Nor can her babes aright
On Bethlehem or on Nazareth muse,
But he is still in sight.

O balm to lonely hearts,
Who, childless or bereft,
Yet round the cradle find their parts,
Their place and portion left

In bowers of home delight :—
Yet may they draw full near,
And in the treasure claim their right,
Their share of smile and tear,

Of thrilling joys and cares.—
"Father in God :"—who knows
How near it brings us, unawares,
To true parental throes ?

Mightier perchance may prove
The lore the Font imparts
To strangers, than all yearning love
In heathen Mothers' hearts.

Whom Jesus Father owned,*
Though childless to our eyes,
Doubt not, his soul was higher toned
To parents' sympathies,

Than sires on earth may know :—
And when His Octave came,
He o'er the Lord did first below
Speak the Most Holy Name.

Wherefore in chorus kind
Of household jubilee,
Name thou his name with willing mind,
Who spake Christ's Name o'er thee.

And when, at holy tide,
Along the Church-way borne,
Thou seest how babes in triumph ride
On arms by rude toil worn ;—

Or mark'st how well agree,
Both leading and both led,
Gray Poverty and childish Glee ;—
Leave not His lore unread :

Then of Saint Joseph think,
And of his dread Nurse-Child.
Let eyes, that day, from evil shrink,
And hearts be undefiled.

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* St. Luke ii. 48, 49.

Ecclesiastical.

From the Journal of the General Convention.

REPORT ON THE STATE OF THE CHURCH.

NEW YORK.—Immediately after the last General Convention, this Diocese was suddenly and unexpectedly overwhelmed with deep affliction, in the trial and suspension of its Diocesan, who had for many years labored in it most acceptably in the discharge of his important duties. This event, so unlooked for, and so distressing to the friends of the Church, has been patiently submitted to by the Diocese, with the hope of relief from its present anomalous position by the wisdom of this General Convention. It is not to be disguised, that this Diocese has been astounded and appalled by the new and unheard-of position in which it has been placed for nearly three years past. Deprived of its legal and official head, without any fault on their part, the members of the Diocese have submissively bowed to the authority of the Church, with the hope and expectation that the day was at hand when they should be released from punishment. Trusting to the wisdom and Christian sympathy of this great Council of the Church, and the directing influences of the Holy Spirit, they still anticipate a happy dawn to this dark night of their affliction.

The Committee are unable to say much upon the state of the Diocese, from the fact that no Parochial Reports have been presented to the last three Diocesan Conventions. The Clergy having no official head to whom it was their duty to report the state of their several parishes, the usual statistics do not appear upon the Journals. But we have good reason to believe, that the affliction of the Diocese has not been without its beneficial effect, in awakening a spirit of inquiry concerning the great and distinguished doctrines of our Church Apostolic, and a more than ordinary attention to the duties of spiritual religion. At no former period have the services of the Church been more devoutly attended, or the rites and ordinances of our holy religion more diligently frequented by its faithful members. And notwithstanding the dissensions within her borders, and the opprobium without, the Church, in this Diocese, has continued to lengthen her cords and strengthen her stakes. Her course has been onward. This will appear from her enlarged number ot Clergy and Congregations.

The Clergy consists of the Bishop, and 238 Priests and Deacons, making an increase of 41 Clergymen.

Thirty-one new Congregations have been added, making the present number 196.

Eleven of the Clergy have died.

By the Reports of the Bishops who have been invited to perform Episcopal duties within the Diocese during the last two years, it appears that during that period, 25 persons have been ordained Deacons in the Diocese.

Seventeen Deacons have been ordained Priests.

Sixteen Churches have been consecrated.

Three thousand one hundred and nine persons have been confirmed.

There being no Parochial Reports, it is impossible to furnish the usual items of information concerning the number of Baptisms, Marriages, Funerals, Catechumens, and Communicants.—Neither can the contributions for Diocesan and General Institutions of the Church be ascertained.

The number of vacant parishes, if any, is not known.

WESTERN NEW YOYK.—Since the last General Convention, (1844,) 22 new Candidates for Orders have been admitted ; 13 Candidates have been ordained Deacons ; 19 Deacons have been ordained Priests ; 3 Candidates have been transferred to other Dioceses ; 9 new Congregations have been received into union with the Convention ; 5 new Church edifices have been consecrated ; 20 Clergymen have been received into the Diocese ; 29 Clergymen have been transferred to other Dioceses ; 4 Clergymen have been instituted ; 4 Clergymen have died ; and 2 Clergymen have resigned the Ministry, and been displaced.

At present the Diocese consists of the Bishop, 93 Presbyters, 11 Deacons, 22 Candidates for Holy Orders, 125 Organized Congregations, with 100 consecrated Church edifices, and five Churches are in process of erection.

The average number of Missionaries in the Diocese since the last General Convention, has been 44. The present number is 40.

The fund for assisting disabled Clergymen, made up by annual collections on Christmas day, has afforded aid to 9 Clergymen, amounting since the last Convention, to upwards of three thousand six hundred dollars. ($3,688.08.)

There exist, in operation in the Diocese, under the auspices of Churchmen, one incorporated College, to endow which more fully as a Church institution, measures are in progress ; two incorporated Academies, and several private male and female Seminaries.

A system of monthly collections and donations for the various institutions of the Church, Diocesan and General, has been steadily pursued for eight years, and yields about 4,500 dollars annually.

The fund for the support of the Episcopate, consists, in all, of thirty-eight thousand six hundred dollars, with an accumulating fund of five hundred and twenty-eight dollars, under the management of five incorported Trustees, chosen by the Convention.

Since the last General Convention, there have been Baptisms, (adults, 440—children, 1,962,) total, 2,402 ; Confirmed, 1,027 ; Marriages, 736 ; Burials, 1,217. The present number of Communicants is about 6,000 : of Sunday School Teachers, 1,657 ; of Sunday Scholars, 8,263.

The Bishop of the Diocese, by injury arising from a fall from a carriage when on his visitation, was providentially prevented from the full discharge of his duties, from May, 1845, to January, 1846, and during the years of 1846 and 1847 he officiated in and for about 120 parishes in the Diocese of New-York, at the request of the Ecclesiastical authority thereof.

The Diocese has still to lament the frequent change of parishes among the Clergy, owing to the inadequacy of support, or irregularity in the payment of the amount promised, which circumstance, together with the frequent removals of individuals and families to the Western States, continues to render it a fluctuating Diocese, in regard to the number of the Clergy, and the stability of parishes.

Peace, harmony, and mutual confidence still prevail among the Clergy and Laity, combining them both in a steady adherence to the Bible and Prayer Book. With increased and increasing attachment to the doctrines, principles, and institutions of the Church, we may record also the growth of a more earnest spirit of devotion to Christ our Saviour.

Some of the Missionary stations are at present vacant, and the demand for self-denying Missionaries is very great.

NEW JERSEY.—There are at present fifty-five Clergymen, the Bishop, forty-eight Priests, and six Deacons. There are forty-nine commodious Churches and Chapels, and four others in progress. Seven churches have been consecrated since the last General Convention. There have been added by ordination and transfer, twenty Clergymen ; eight have removed to other Dioceses, and one, the Rev. Thomas Tanser, has died.

There have been 1,169 Baptisms, of which 197 were adults. The number of Communicants reported in 1847, is 2,274. The Episcopal Fund amounts to about $9,000. The permanent fund of the Episcopal Society for the promotion of Christian knowledge and piety, amounts to about $1,800 ; and the fund for the Corporation for the relief of the widows and children of deceased Clergymen to about $22,000.

Since the last General Convention, Burlington College has been incorporated, with the provision that its Trustees shall always be members of the Protestant Episcopal Church, and has gone into successful operation. The number of students exceeds fifty. The number of pupils at St. Mary's Hall is one hundred and thirty. The blessing of God has signally attended the enterprise in this Diocese in behalf of Christian education.

The Church in this Diocese is in perfect unity. The blessing of unity is seen and felt in the continued increase of interest in the best things.

The vacant parishes of the Diocese are St. John's Church, Salem ; St. Peter's Church, Spotswood ; and St. Luke's Chuch, Hope.

PENNSYLVANIA.—The Diocese of Pennsylvania, since the consecration of the Rt. Rev. Alonzo Potter, has been gradually growing, and increasing, as we trust, in spirituality ; and should we continue to be favored with the blessing of the great Head of the Church, we shall have further cause for thankfulness and praise.

The number of Churches which have been erected during the last three years ; the New Congregations which have been organized, and the corresponding increase of laborers, in this portion of the Lord's vineyard, encourages us to abound in labors, and to be more fervent in our prayers.

The Society for the Advancement of Christianity in Pennsylvania, still takes a prominent part in planting and organizing new parishes, and in sustaining those which are themselves unable to sustain a ministry among them.

"The Bishop White Prayer Book Society" still perseveres in its labor of love, not only within the Diocese, but in distant and destitute portions of our Zion. There have been, during the three last years, 5,416 Baptisms—621 of whom were adults, the remainder children. The number Confirmed is 1,770 ; Communicants, 10,053, being an increase of 1,188 over and above the number of removals by death or otherwise. There have been reported 1,484 Marriages, and 2,414 Funerals. 17 Clergymen have been received by Letters Dimissory ; 22 transferred to other Dioceses ; 20 have been admitted to the Deaconate, and 13 to the Order of Priests.

There are 33 Clergymen employed by the Society for the advancement of Christianity in Pennsylvania, and 17 Candidates for Orders. The present number of Clergymen is 127 ; Parishes about 127 ; 90 parishes report 1,360 Sunday School Teachers, and 11,480 Scholars ; 31 Bible Classes, and 835 Members. 7 Churches have been built, and 3 enlarged ; and there have been contributed $183,598 60 for charitable and religious purposes. 2 Clergymen have been removed by death, to wit : Rev. Mr. Alden, a Chaplain in the Navy, and Rev. Mr. Messenger, a Missionary to Africa ; and Mr. Conolly and Mr. Major have been displaced from the Ministry.

(To be continued.)

Miscellaneous.

TO BE DEAD WITH CHRIST, AND TO LIVE WITH HIM.—To be dead with Christ is to hate and turn from sin ; and to live with Him is to have our hearts and minds turned towards God and heaven ; to be dead to sin is to feel a disgust at it. We know what is meant by disgust. Take, for instance, the case of a sick man, when food of a certain kind is presented to him, and there is no doubt what is meant by disgust. Consider how certain scents, which are too sweet or too strong, or certain tastes, affect persons under certain circumstances, or always ; and you will be at no loss to determine what is disgust at sin or deadness to sin. On the other hand, consider how pleasant a meal is to the hungry, or some enlivening odor to the faint ; how refreshing the air is to the languid, or the brook to the weary and thirsty ; and you will understand the sort of feeling which is implied in being alive with Christ, alive to religion, alive to the thought of heaven. —*Plain Sermons.*

From Rest in the Church.

THE WARFARE OF DAILY LIFE.

THE FRIDAY FAST.

"I have only satisfied myself to-day of your reason for seeming to think me justified in objecting to go to the bal costume. I have no doubt it was owing to its being held on a Friday."

"Did you not think of it before ?" said Miss Norman. "I, on the contrary, imagined you *were* thinking of it ; and on that account I was the more sorry to find your resolution voluntarily fixed to go. But that *was* my chief feeling about it, for I need not say to you, my Helen, how can we expect the blessing of preservation from the temptations of luxury and gaiety, when we choose, for times of their chief display, seasons which the Church has appointed for penitence and recollection ?"

"But I could not control the ball being fixed for that day."

"True : but you said you did not remember the fact of its being Friday ; so that if an alteration had been in your power, you could scarcely have used it."

"But, then, surely I am not accountable for the unwariness of my mind, or the fault of my memory in such a case."

"If, dear Helen, we always lived in the temper and spirit of the Church, mere memory would scarcely be our mind's act on these occasions. We do not *remember* to take our daily food and sleep, and to shun, in a general way, engagements which would deprive us of them ; and we do not *remember* to look and to express ourselves in a way which will be pleasing to those we love dearly. We do these things *intuitively*, because the nature to do them is in us. So it would be with the observances of the Church, if they were in our hearts like a nature—*our new nature*—we should have no need of separate recollection of each, in the circumstances which might involve it, the instinct of love would be our sufficient admonition."

When Lady Helen retired to her room that night, she took from her escritoire the tablet of memoranda which Mr. Norman had recommended her to keep as a monitor of her hourly life—a record of faults and of inward wants—and she wrote thus :—

"On Friday I attended the —— ——'s bal costume, and I think I have never fallen really so low since I first began to feel the obligations of a Christian life. It was Friday, and there were we some hundreds of Christian women, once and for ever baptized into His death, crowned with flowers and with jewels on a day when He had worn a crown of thorns ; our feet shod with the finest embroidery, when His had been bare and bleeding, and pierced with the awful nail ; acting royalty in unholy sport, when He, the Great King, had been crucified for our very sinfulness. Yet I never even recollected the day nor its solemn association at the time, nor until this morning I happened to take up a common-place book of Miss Norman's, in which my eye was caught to two or three short sentences underlined and dated simply, 'Friday.' One—

"It was a saying of S Bernard, that it is a shame to see delicate members of a Head pierced with thorns."

Again—

"Clement of Alexandria says, speaking of the practice of wearing on the person artificial or natural flowers, 'When our Lord was crowned with thorns, shall we, insulting, as it were, His Passion, put on garlands of flowers.' "

"It was not to be wondered at that temptation took fast hold upon me, when, at the suggestion of vanity, and when I might have avoided it, I joined in such a scene at such a time :—and it was so. I became intoxicated with pride and self-congratulation ; I felt triumphant in being the object of praise and respect ; and when for one moment I fancied myself slighted by an individual, I was inwardly filled with irritated temper and mortification Ah ! how, at such times as these, one sighs for that one and true refuge from oneself and the crushing weight of one's own infirmities, which our Blessed Lord reared up for His weakest children, when He uttered the words to His Apostles, 'Whosesoever sins ye remit, they are remitted.' How vigorously one might go on if these constantly-accumulating weights could be lightened, as His mercy has provided that they might—if in every hour of spiritual sickness one could go and 'show' oneself 'to the priest,' and be healed, and cleansed, and sent forth strong again."

KEEPING SUNDAY.

From Laneton Parsonage, Part I., by Miss Sewell, just published by Appletons.

"It is not so much the particular things which I am anxious about," replied Mrs. Carter, "as the spirit of the day. It is God's day ;—it is not at all like ordinary days ; and this is what I am afraid many of you forget when you are left together. Ruth, find out the fifty-eighth chapter of the prophecy of Isaiah and read the last two verses."—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it." When Ruth had finished, Mrs. Carter said :

"Now these are two very beautiful and striking verses ; even if you do not understand every word, you must feel that they are meant to express how the favor of the Almighty was shown to those who kept the Jewish Sabbath strictly. But our Sunday is not the Jewish Sabbath ; it is the first day of the week, not the last, and it is kept in remembrance of—what, Alice ?"

"Of our Saviour's resurrection," replied Alice.

"Yes : it is a day of rest still, but it is a festival—a day of enjoyment ; in commemoration of the most glorious event of our Lord's life : of that which gives us a sure and certain hope of a joyful resurrection also. If our Saviour had not risen from the dead, neither should we have had any hope of doing so. But as the day is especially our Saviour's day, as it is often called 'the Lord's day,' so must it especially be given to Him. Do you know, Janet, what I mean by giving Sunday to our Saviour ?"

Janet hesitated and then answered, that she supposed it was going to church, and saying prayers, and reading the Bible at home.

"It is quite right to do those things," replied Mrs. Carter, "but they do not entirely make the distinction between Sunday and a common day, because we ought, if possible, to do them every day. Madeline, you have not spoken at all ; perhaps you can explain what I mean a little more clearly."

Madeline's color mounted to her forehead and it was in a low, doubtful tone that she asked, "It it was thinking about our Saviour ?"

"Right, partly," observed Mrs. Carter, encouragingly ; "but that is not all I wished to say. You know what it is to keep a birthday. The person whose birthday it is, is the one object—the great person of the day. We are constantly thinking what he will like ; how we can please him : his wishes are consulted, and if we forget for a little while, we are always meeting with something to remind us of him. Now, our feeling on a Sunday should be of the same kind. Do you think it is ?"

There was silence.

"I am afraid, generally speaking, it is not," continued Mrs. Carter ; "especially when we have been to church, and return home, and join in common conversation, I am afraid we are all apt to forget that it is the Lord's day. We make it our own day by talking of business and lessons, and indulging in idle jesting, perhaps about what was seen or done in church.

"Mamma never told me I must not talk," said Janet.

"Neither do I, my dear child," replied Mrs. Carter, smiling. "We cannot be reading and praying all day ; even the very best persons cannot ; and we cannot think for a whole day about religion. There is no harm whatever in quiet, cheerful conversation, or in real friends meeting together ; and there is no harm in reading other books besides the Bible, as long as they are such as will help to make us more religious ; but there is harm in turning our minds to business or worldly pursuits, in your troubling yourselves about your week's lessons, for instance ; or in grown-up persons settling accounts, or arranging their affairs, and there is harm in idle laughing conversation, which may prevent us from being serious and properly behaved at church. This is the conversation which I am afraid you are apt to indulge in. I do not ask you whether you are ; but I warn you against it as wrong."

"Clara Manners told us how she spent her Sundays," said Janet, "and I told how I spent mine ; I did not know it was wrong."

"My dear Janet," replied Mrs. Carter, "it is impossible for me or for any person to decide in every particular case what is wrong or not. I can only give you general advice as to the subjects you should not talk about, and the things which you should not do. But one thing I will say to you all. Sunday is a day for religion. When we are entirely religious in our inmost hearts, we shall thoroughly enjoy it. Until we are so, there are times when it will seem dull to us,—when it will be a burden to go to church, and very tiresome not to be able to amuse ourselves as we do on other days. This will be our fault. The only way to remedy it, is to try to be more religious, to love and serve God more. And remember, it is much better to be too particular than not particular enough. If, whilst you are at school, you will try to remember the day, by occupying yourselves quietly, rather than talking idly ; reading the books which I choose for you, rather than your own story-books ; and never indulging in ridicule of serious things, such as the manner in which the service is performed, the sermon, or the clergyman, or any thing which may appear strange to you in church, you will certainly become more religious, and the duties which are now a burden will be a pleasure to you. We begin by being strict when we do not like to be so, because it is our duty. We end by discovering that strictness has brought us to happiness. My dear children, God grant that you may one day find it so."

From the Missionary.

FLOWERS OF THE CHURCH.

HEART'S EASE.

Viola tricolor.

Little one, what hast thou found,
'Mid the Chapel-ruin sere ?
—"See, the Heart's-ease growing round
The ivied-window, here !"

Be my fortune but as kind,
Be the omen only true,
That, close by the Church, I find
Heart's-ease growing, too !

"QUIETNESS, PEACE, AND LOVE AMONG ALL CHRISTIAN PEOPLE."

We are living together with equal rights, civil and religious ; and without complaint of any denomination, of their being impeded in the enjoyment of their rights by any other : and surely, to this case, if to any beyond our own communion, there applies the promise made in ordination, of "maintaining and setting forward, as much as lieth in us, quietness, peace, and love, among all Christian people." Further, we are without the incitements to hostility prevalent in the countries in which there are dominant forms of profession ; and in which, accordingly, they who belong to the establishments consider the rest as unreasonably separating from their communions ; while these, with or without cause, complain of denial of rights and of oppression. In the consideration of the circumstances in which we stand, there is a powerful motive, to abstain not only from contumely, and from every species of offence, but from the cherishing of feelings which may impel to them.

Does it follow, that a minister of our Church ought to hesitate, either in the pulpit or in his private intercourse, to advocate any of her distinctive doctrines, as occasion may require ; by a sacrifice of them to what, in his judgment, are the errors of opposing sects, and from tenderness to their feelings ? No such matter is intended : which, if it should operate in regard to any point, conscientiously believed by him to be revealed in the Holy Scriptures, would be in contrariety to the instruction there given, of "earnestly contending for the faith once delivered unto the saints." But why may not this be done, in conformity with other intimations in the same sacred volume ? as we read—"in meekness instructing those who oppose themselves ;" and—"the wrath of man worketh not the righteousness of God."

There is set up a specious but delusive plea of liberality, occasionally inviting us to join in religious exercises, in which all distinctive principles are to be lost sight of, and there is to be the sole object of inculcating the truths on which the parties are agreed. In the profession of the principle, there is the varnish of apparent philanthropy, reconciling to it some well intentioned persons ; while it is perceived by others, to be an expedient for the introducing of an extraneous influence within the sphere of our communion. The ground thus taken, has never been acted on consistently, so far as the present speaker is informed, for any considerable length of time ; and there has soon been betrayed the undisguised spirit of proselytism, and of the bearing of an exterior influence on our concerns. The consequence has been, in various places, that among neighbors and professors of common Christianity, there have been induced controversies and hostile feelings not known before ; and that in each case it will be well, if the materials of discord shall expire, before the end of the generation among whom they were lighted into a flame.

Should it be asked—How is the young minister to conduct himself, in any difficult predicament into which he may be drawn in this particular ? By the deliverer of this address, the following counsel has been given publicly on former occasions, and may not improperly be repeated at this time. It is, first, in regard to the different denominations of professing Christians, to speak of none of them reproachfully, and of the most of them, with respect and commendation ; next, that in regard to individual persons, they be estimated and treated according to their respective merits ; no indignity to be offered, and no benefit to be withheld, on account of the diversity of religious sentiment or profession ; and that in addition to these provisions, on every occasion calling for the expression of opinion, there be affirmed and advocated the truths of the Gospel as held by our Church, without the suppression of any one of them, in accommodation to interfering error ; and especially the avoiding of the giving of countenance to any schemes, of which the professed object is to keep silence in the work of popular instruction, on any point believed to be matter of revelation.

It is not to be denied, that in carrying into effect the last of these counsels, it may be done in such a manner, as shall defeat its own object, and dissatisfy every person who thinks correctly. This is, when in the pulpit—and the remark applies in a degree to ordinary conversation—a clergyman introduces too often the litigated subjects of theology, or expatiates on them too long. To make this the more explicit, its bearing shall be limited to the single question of the Episcopacy. There are occasions, although they are few, when it may occupy the whole argument of a discourse. Further, there are various passages of Scripture, which it may lie in the way of a preacher to explain ; and in doing this, he can hardly be faithful to his duty, without noticing a connexion, more or less conspicuous, with the subject now referred to : and perhaps this is the way in which it may be treated of with the most effect. But when, in his zeal, he introduces often to his hearers the question of the constituted government of his Church, no such circumstances as those adverted to inducing ; at a time, when perhaps they are looking for some subject more likely to interest their attention, or to excite religious affections, or to sustain some point of Christian conduct ; and when there may be some awake to whatever may be uttered of consolation under either spiritual or temporal sorrow ; and when there will certainly be some, who will have need to be convinced of the error of their ways ; it is a kind of preaching, which cannot be fruitful of edification ; and, if it be accompanied by intemperance of passion or of language, falls under the censure passed by our Saviour on two of his disciples—"Ye know not what manner of spirit ye are of."

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August 28—eaw

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